Section 9 - Jesuitica

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FRANCIS SUAREZ, S.J.

1548 - 1617

CHARLES J. KERRIGAN, S.J.

There are many ways in which the life of Suarez could be told, some to instruct, others to inspire. I hope that this narrative may be a combination of the two, since it is difficult to see how even the simplest portrayal of his life and works can fail to arouse our admiration. For Suarez was a great man, a great scholar and a great Jesuit.

The quality of greatness, however, is often far from immediately apparent. It frequently lies dormant for a time, and even in some instances is so obscured that its ultimate manifestation evokes as much astonishment as admiration. Such certainly was the case with Francis Suarez, for his early years much belied his future achievements. From his birth on January 5, 1548 until his entrance into the Society sixteen years later, ordinariness, if anything, marked the days of young Francis, excepting, perhaps, that innate sense of piety and devotion so characteristic of him even then. But in all other respects the childhood and youth

Editor's Note: THE WOODSTOCK LETTERS publishes this and the following article in commemoration of The Fourth Centenary of Suarez' birth. They were originally presented as part of the commemorative observance at Woodstock.

of Francis Suarez faithfully followed the approved pattern of the young Spanish boy of the times.

The first ten years of his life were spent at home, learning from his parents, Doña Antonia and Gaspar Suarez, the rudiments of an education in preparation for his formal course of studies in the colleges. Four years of grammar and rhetoric followed, at the University of Granada, and finally, from 1561 to 1564, the study of Canon Law at Salamanca. In these first sixteen years there is nothing distinctive, nothing which would set Suarez off from the rest of men, or afford even a brief glimpse of his latent capabilities. As the year 1564 began, Francis was still an ordinary boy, with ordinary dreams, and slightly less than ordinary talent to achieve them.

1564 changed everything. For in that one year Suarez received a double vocation: the first, to be a Jesuit; the second, to be the most brilliant Jesuit of his day. Of course, Francis little suspected at the time the second vocation. As it was, he was almost tempted to doubt the first, since of the fifty applicants for the Society that year he alone was rejected because of his poor health and mediocre talent. You can see from the problem which this refusal posed to Francis, and from his response to it, the first manifestation, perhaps, of his greatness. An ordinary boy would have been content to accept this refusal as final and to think no more of the matter. But not so Suarez. He knew and was convinced that God was calling him to be a Jesuit. That he had been rejected the first time, far from putting an end to the matter, merely raised the further problem: how could he now convince the Jesuit superiors of that call?

The solution to this difficulty was suggested to Francis by his confessor. Why not go and see the Provincial? Perhaps he would be willing to reconsider the matter. Delighted at this encouragement, Francis journeyed to Valladolid, presented himself before the Provincial of Castile, Fr. John Suarez, and begged to be reexamined for the Society. Fr. Suarez was greatly

pleased at the determination of the youth and soon summoned his consultors that he might examine Francis in their presence. Unfortunately, the examination was not too successful, for all of the consultors voted against admission. The Provincial accepted the votes, rose and addressed the consultors in the following words:

"You have voted very wisely, and, if I were to follow my own judgment, I would accept your advice. But I am unable to do so. An interior power moves my will to the other course. I foresee that this young man who stands before us, so little developed, of such meager promise, will, in the way that he has chosen, become by his knowledge a light of the Church and a glory of our Order."[1]

Jubilant at this decision of Fr. Provincial, Francis returned the next day to Salamanca where he was admitted to the Society on June 16, 1564.

When the school year opened at Salamanca, we find Francis beginning his course in philosophy there, even though he had been a novice but three months. It was evidently a trial to determine definitely whether he possessed sufficient talent to go on in the course, or whether he should rather become a coadjutor brother. The first results were disheartening, both to Francis and his professor. For despite his enthusiasm and hard work, he lost his way in minor logic, and it seemed unlikely that he should ever find it again. Completely discouraged, he asked of his own accord to become a brother. But the rector told him to wait a short while longer, and his wise judgment saved for the Society one of her greatest scholars.

Perhaps the most widely known story from the life of Suarez is that of his sudden change from the most inept to the most brilliant student of his class. And even though it has so often been retold, never has the story been exaggerated, for it is impossible to do so. The change was literally "overnight." One day he was helplessly confused; the next he grasped the

[1]de Scorraille, Raoul, S.J., *Francois Suarez*, Vol. I, p. 45

most subtle distinctions with ease and facility. Biographers have discussed at length the reasons for this astounding transformation; but when all is said and done, there remains only one solution, the one which Suarez never openly affirmed, and yet, when questioned, never denied: his brilliant intellect was a pure gift of God through the intercession of Our Lady. Needless to say, Suarez adequately proved his scholastic ability in the remaining year of philosophy, and was fully approved to pronounce his first vows in 1566.

I have dwelt at length on the two preceding incidents of Suarez's life, not only because I consider them the two most crucial moments of his career, but also because they clearly manifest the great determination of Suarez, his indomitable resolution to fight for his convictions. Had he been of ordinary stuff, had he not carried dormant within him the quality of greatness waiting only the occasion to reveal itself, he never would have been a Jesuit, much less the most brilliant Jesuit of his time.

The remaining years of formal study which intervened between first vows and ordination are but a corollary of these first two years, for they were merely an extended period of development in which Francis further fashioned the intellect which God had given him. They are interesting, however, and therefore deserving of some brief mention, in that they show the remarkable flexibility of the course of Jesuit studies in those days. After two years of philosophy which also counted as his noviceship, Suarez immediately began his four-year course in theology. A quasi-regency of two years came next, and that only *per accidens*, since he had not as yet reached the canonical age for ordination. And of these two years, the second counted as his year of tertianship. After an eight year course, then, including noviceship, philosophy, theology, regency and tertianship, Suarez was ordained in 1572, and formally began his career as the greatest theologian in Europe.

The treatment of the active years of Suarez's

life, from his ordination in 1572 'til his death in 1617, presents a problem in the organization of this narrative. Were I to proceed chronologically, showing where he taught, the subjects he treated, the trials and difficulties that continually beset him, the various conflicts and dissensions, both with Jesuits and others, that arose, the account could scarcely finish in the space at its disposal. It would seem best, then, to give a more or less brief account of the work of Suarez, omitting all further incidents. After that, we can consider some of these incidents, at least the most important ones, in greater detail.

Even during his lifetime, Suarez was considered a great philosopher as well as a great theologian. This was due, however, more to his philosophical writings than to his experience as a professor of philosophy, for he occupied the chair of philosophy only four years, the two years of his regency and the two years immediately following ordination. Of these four years, the first he spent at Salamanca, the last three at Segovia. In 1574 he returned to Salamanca to review his theology and prepare a course of lectures, since it had been decided to transfer him to the faculty of theology. After this year of preparation and study, Suarez taught theology for one year each at Segovia and Avila, and then for four years at Valladolid. Apparently his ability as a theologian had by now received more than ordinary notice, for in 1580 he was called by Fr. General Mercurian to take a chair of theology at Rome. The six years which Suarez spent at the Roman College passed quietly and uneventfully, and happily, too, for he loved to be near the Head of Christianity and the General of the Society. But six years was all that his health would permit him. In 1586 it was arranged that he should change places with Fr. Gabriel Vasquez—Vasquez to take his chair at Rome and he that of Vasquez at Alcala. This, by the way, was the remote beginning of the famous contest between the two great Jesuit theologians which

in later years was to grow to rather serious proportions.

Suarez's stay at Alcala from 1586 to 1593 was one of the most trying periods of his career. Even the consolation which he might have gotten from his first publications—*De Verbo* in 1590 and *De Mysteriis Vitae Christi* in 1592—was not unmixed with disappointment, for they were immediately attacked by his fellow Jesuit and former professor, Fr. Henriquez. It does not surprise us, therefore, that in 1593 he asked permission from the Provincial to go to Salamanca for a short rest, and then to devote his entire time to writing.

But of rest and undisturbed application to writing there was very little, at least for the moment. No sooner had he arrived at Salamanca than he was asked to replace the professor of theology, Fr. Marcos, who had been sent to Rome for the General Congregation. Only in the fall of 1594 was Suarez able to relinquish his professorial duties and devote all his energy to writing. The results were the first volume of *De Sacramentis* and a reedition of the *De Verbo* in 1595, and, in 1597, both volumes of the *Disputationes Metaphysicae.*

By this time Suarez was recognized as the greatest theologian in Spain. So when King Philip looked about for an able theologian to take the Chair of Prime at Coimbra, the King's favorite university, it was natural that he should select Suarez and appoint him to that honorable and important position. This was the last *Status* Suarez ever had, for he remained at Coimbra until shortly before his death, with the exception of one year, 1604 to 1605. The importance of this one excepted year for the continuity of this sketch requires that the incident be explained in some detail.

In June, 1602, just as Suarez was about to send his treatise *De Poenitentia* to the press, a decree of Pope Clement VIII reached Coimbra condemning the following proposition: "It is permitted to confess one's sins in the Sacrament of Penance, either by letter or messenger, to a priest who is absent, and to receive

absolution from this priest in his absence." To Suarez the condemnation of this proposition seemed contradictory to a former decree of Leo the Great, and as such in need of careful interpretation. Therefore he distinguished the proposition *licitum est complexive, nego*; *divisive, concedo*; and thought no more of the matter. But not so Fr. Bañez, the Dominican. After reading the book he forwarded it to friends in Rome who made sure that the distinction was brought to the notice of Pope Clement. The result was exactly what they had planned; Clement condemned the entire treatise.

All this had taken place without Suarez having the least suspicion of it. So you can imagine his consternation when he was informed, three months after the publication of *De Poenitentia*, that His Holiness had condemned the entire book and forbidden any future publications without the *nihil obstat* of Rome. Furthermore, this condemnation would throw suspicion of unorthodoxy on his other books. Suarez determined, therefore, to go to Rome and defend his book personally before the Pope.

In the seven examinations which followed under both Clement VIII and Paul V, the decision of the examiners was always the same: Suarez has misinterpreted the decree of Pope Clement, and his distinction was inadmissible. However, Suarez did achieve, while at Rome, two things which compensated in a way for this unfavorable decision; he persuaded the Pope to restrict the condemnation to this one distinction instead of extending it without qualification to the entire treatise as had been done originally; and he so captivated Paul V by his theological learning that the Pope wished to keep him at the Vatican as papal theologian. Suarez, however, declined this honor, and returned to Coimbra in 1606 to resume his lectures.

In the nine remaining years of his active life, Suarez gave himself entirely to teaching and, especially, to writing. Nearly half of the works published during his lifetime came out in this period: *De*

Deo Uno et Trino in 1606; *De Immunitate Ecclesiastica* (the treatise for which Paul V called him *Doctor Eximius et Pius*) in the same year; *De Virtute et Statu Religionis* in 1608; *De Legibus* in 1612; and, in 1613, *Defensio Fidei.* This last treatise, in which he attacked and completely refuted James of England's book on the Oath of Allegiance, probably represents the only time that Suarez departed from his usual routine during these nine years. But even though the *Defensio* caused violent reactions in both England and France, its author refused to continue the controversy, for he was at last approaching the end of his teaching career. On November 2, 1615, Suarez was declared a Jubilarian Professor, and retired forever from the lecture platform.

For another year and a half, Suarez remained at Coimbra preparing his manuscripts for publication. At the end of that time, in June, 1617, he went to Lisbon for a short rest. But instead of resting, he so exerted himself physically and mentally in resolving a serious dispute between the papal nuncio and the viceroy of Lisbon, that his health gave way completely. On September 10 he was taken ill with a fever, and fifteen days later, on September 25, 1617, Francis Suarez passed quietly to God.

This sketch on the life of Suarez has necessarily been brief and synoptic. But it will suffice, I believe, to illustrate the greatness of Suarez and in what his greatness lay. Which serves to raise a further question. Experience shows us that oftentimes the most dogged and determined adversaries of great men are those who should most be helping them; was this true in the life of Suarez? The answer, unfortunately, is yes, as I shall show by two outstanding examples. The first is typical of the accusations made against Suarez's orthodoxy; the second is the difficulty with Vasquez.

In 1579 Suarez was teaching theology at Valladolid when Fr. Avellaneda, the Spanish Visitor, arrived at the college. Now, Avellaneda was a virtuous and talented religious, though it could be disputed whether

his talents fitted him for the post of Visitor, for he was also a severe and determined critic. In the course of his visitation, he naturally examined Suarez's lecture notes, and what he found completely disconcerted him. To his mind, Suarez had clearly abandoned the traditional and orthodox theological doctrines to indulge in absurd novelties. He summoned Suarez, accused him of teaching temerarious and even heretical doctrines, and wrote to Fr. Mercurian recommending that Suarez be removed once and for all from the faculty of theology.

To Avellaneda himself Suarez made no reply. But he immediately sent a letter to the General in defense of his doctrine and method. And though Fr. Mercurian refused to decide one way or the other at that moment, we can see that he had really taken Suarez's part. For in the following year, at the request of Fr. Claudius Aquaviva, then rector of the Roman College, he summoned Suarez to take a chair of theology in Rome itself.

Suarez had to meet many such attacks on his doctrine during his lifetime, and in all of them, with the single exception of his distinction of Pope Clement's decree, he successfully held his own. Another kind of attack, however, proved more difficult for him to handle, for it was directed more against himself than against his doctrine. This was his famous contest with Gabriel Vasquez.

In 1586, you will remember, Vasquez and Suarez had changed places—Suarez to Alcala and Vasquez to Rome. After five years in Rome, Vasquez asked and obtained permission, in 1591, to return to Alcala. Now, Alcala idolized Vasquez. He had ruled the university in 1586 at the time he was called to Rome, and five years had not been enough to change the loyalty of the professors or the students. All expected him on his return to resume his old course. That is, all except Fr. Aquaviva, who ordered Vasquez to devote his time to writing and preaching while Suarez retained the chair of theology. Feelings ran high at this de-

cision, especially among the faculty, most of whom wished to see Vasquez reinstated. And Vasquez himself did very little to make matters easier. He used his great charm and personality among the students to draw them around himself in the evening and contradict what Suarez had said in the morning. The news of these proceedings greatly incensed Fr. Aquaviva and caused him to send a severe reprimand to Vasquez. Vasquez's reply to the General has remained one of the classics of the Jesuit archives. First he denied that he had contradicted Suarez; he had merely expressed his own opinions. And then, instead of keeping the matter on a purely doctrinal plane, he reduced the situation to an *argumentum ad hominem*, basing his criticism on what he called Suarez's failure to lead common life. A few excerpts will show the tenor of the letter:

> If your Paternity will permit me, I am going to do something which I have never before done in my life, nor ever thought I would do; but the truth must appear. . . First of all, (Fr. Suarez) has for his use a room and an anteroom, a thing which has never been seen before either here or any place else in the province. . . And this right of his is so well known, that this year, when he had to move to another room, it was necessary to join a second room to it, even though all the professors who had preceded him had lived in it most comfortably. . .He has a coadjutor brother to sweep the room, make the bed, and perform the most humble services for him. He has fullest permission to keep bonbons in his room; and not only does he share them with his scholastic friends, but even a layman, a former Jesuit, was seen there. . . No one has ever seen him serve in the kitchen or the refectory, any more than assist at Litanies. His infirmities serve as a pretext to set aside for his meals the choicest food . . . even chickens. . . With such meals and such comforts in my room, I would gladly undertake to pass the rest of my days.[2]

This dissention between the two men was not settled even after Suarez's departure from Alcala in 1593, for no sooner was Vasquez on the lecture platform again

[2]de Scorraille, *op cit.*, Vol I. p. 299.

than he started to dissect Suarez's treatise *De Justitia.* Everyone expected a good rough and tumble contest for Suarez took up the challenge and wrote a defense of his book. But a letter from Fr. Aquaviva silenced both theologians, and forbade all further controversy.

There is no need of subtle analysis to determine whether Suarez or Vasquez was more at fault in this conflict. The facts speak eloquently for themselves. Had Vasquez thrown the full weight of his support behind Suarez, had he been willing to recognize and bring others to recognize the tremendous learning and ability of Suarez, instead of constantly contradicting and criticizing him, the whole distasteful affair could have been avoided. But two great men under one roof was one too many, at least in this instance. It is to Suarez's credit that, as long as the attack was directed against his personal affairs and not against his doctrine, he refused to fight back, preferring to capitulate immediately rather than prolong an unsavory squabble. Only when Vasquez criticized his doctrine did Suarez take up the challenge and defend himself. For this, we cannot but yield him the tribute of our deep admiration.

We began this account by saying that Suarez was a great scholar, a great Jesuit and a great man. I hope that this brief summary of his life has been sufficient to prove the statement true. Of course, we do not pretend that Suarez had no faults. But they are so completely overshadowed by his nobleness of character, his indomitable will, his tremendous love for the Society, his determination to work unceasingly for the glory of God and the advance of truth, that they are easily overlooked. It is rather to the greatness of Suarez that men have turned in the three centuries and more since his death. It is this greatness as a Jesuit, as a scholar and as a man that has made Suarez "a light of the Church and a glory of his Order" and

earned him the description found on a new weather-beaten plaque at Coimbra:[3]

FRANCISCUS SUAREZ EUROPAE ATQUE ADEO ORBIS
UNIVERSI MAGISTER APPELLATUS
ARISTOTELES IN NATURALIBUS SCIENTIIS
THOMAS ANGELICUS IN DIVINIS
HIERONYMUS IN SCRIPTIONE
AMBROSIUS IN CATHEDRA
AUGUSTINUS IN POLEMICIS
ATHANASIUS IN FIDEI EXPLICATIONE
BERNARDUS IN MELLIFLUA PIETATE
GREGORIUS IN TRADUCTIONE BIBLORUM AC VERBO
OCULUS POPULI CHRISTIANI SED SUO SOLIUS
JUDICIO NIHIL

[3]Fichter, Joseph, S.J., *Man of Spain*, p. 340.

SUAREZ AND INTERNATIONAL LAW

JOHN M. DALEY, S.J.

In the history of modern international law three men may justly be considered as pioneers, Francis Vittoria, a Spanish Dominican; Francis Suarez, a Spanish Jesuit; and Hugo Grotius, a Dutch protestant layman. It is a curious fact that for years of the three, only Grotius received due recognition and at times more than was his due. For he was considered the Father and Founder of international law while the contributions of the schoolmen, Vittoria of Salamanca and Suarez of Coimbra were scarcely mentioned.

A growing realization, however, of the shallow nature of positivism and a desire, as one author has phrased it, "of placing international law on a deeper and more stable foundation than comity or convention," have led many scholars in the past fifty years to a deeper study of the contributions of past centuries. Gradually they have found fresher waters at the source. Through the labors and learing of such men as James Brown Scott, upon whose voluminous writings much of what follows depends, Vittoria and Suarez are coming into their own. Dr. Jan Kosters, for example, a fellow-countryman of Grotius and a former judge of the Supreme Court of the Netherlands, says that after the works of Vittoria and Suarez the fruit of the international tree was ripe for plucking.[1] It was Grotius who plucked it. Again, in 1933, at Montevideo the Seventh International Conference of American States expressed unanimous tribute "to the professor of Salamanca, Francisco de Vittoria, who in the sixteenth century established the foundations of modern international law."[2] Dr. George Finch, for

[1]Kosters, J., "Fondements du Droit du Gens" in *Bibliotheca Visseriana* (Leyden, 1925), vol. IV, p. 32. Cited from Scott, J. B., *The Spanish Conception of International Law and of Sanctions*, (Washington, Carnegie Endowment), 1934, p. 51.

[2]Scott, J. B., *Law, the State and the International Community*, (New York, Columbia University Press), 1939, vol. I, p. 313.

years associated with the United States Department of State and a director of the Carnegie Endowment for International Peace, sums up the relation of Suarez to Grotius thus: "the concept of Ius Gentium upon which Grotius based his systematic treatise on the law of war and peace was stated by his immediate predecessor, the Spanish theologian, Francisco Suarez, thirteen years before the great work of Grotius."[3]

Hence today, few, if any, of the international jurists who have studied the question would object to the conclusion drawn by Scott that the three should stand in the following order: first, the founder and expounder of modern international law, Francis de Vittoria; second, the philosopher of that law, Francis Suarez; and third, the systematic compiler of the formal treatise, Hugo Grotius.

The foundations of the modern law of nations were laid by Vittoria in 1532 when, in his "Relectio de Indis Recenter Inventis," he considered the problems arising out of the discoveries of Columbus. "The whole of this controversy and discussion," says Vittoria, "was started on account of the aborigines of the New World, commonly called Indians, who came forty years ago into the power of the Spaniards, not having been previously known to our world."[4] He divides his discussion into three parts, treating first—whether the Spaniards were justified in taking possession of the aborigines of the New World? Second, what rights the Spanish sovereigns obtained over them in temporal and civil matters. And third, what rights the sovereigns or the Church obtained over them in matters spiritual and touching religion. Vittoria considered all three questions in great detail and in doing so laid the bases of international law, admitting the independence and

[3]Finch, George, *The Sources of Modern International Law*, (Washington, Carnegie Endowment Monograph Series, no I), 1937, p. 24.

[4]De Victoria, Franciscus, *De Indis et De Iure Belli Relectiones* (Parts of Relectiones Theologicae XII), text and translation, ed. Ernest Nys, (Washington, Classics of International Law, Carnegie Endowment), 1917, Section I, p. 116.

equality of states but regarding them, large and small, as members of a larger, an international community.

What then is the contribution of Suarez to the theory as advanced by Vittoria? Does he really have a claim to be one of the founders of modern international law or does he merely restate and confirm what Vittoria had proposed before him? He did restate the thesis of Vittoria but he gave it an expression it had never had before and he added to it its philosophy. The contribution which Suarez made lies in his analysis and definition of the general and specific kinds of law, their origin, their nature, and the various forms that they may take: the various manifestations of the natural law, the law of the state, and finally the law of the states as members of an international community, or the law of nations.

Vittoria confronted with a concrete case had applied to its solution the rules of justice. What should be the attitude of Spain to the new problems that had come to it as the result of the voyages of Columbus? We cannot give his complete answer here. I must ask you to accept then that the solution which Vittoria offered dealt more with the conclusions than with the premises. Afterwards his solution might be applied to concrete cases as they arose, but there was still needed a philosophy of law to justify and integrate the principles behind the conclusions. That philosophy was furnished by Suarez. He finished theoretically what Vittoria had begun practically. Whether this was his conscious purpose we cannot say.[5]

Thus it came about that Suarez, when he came to apply himself to law, found a very definite theory of the law of nations already in existence. Vittoria in discussing a concrete situation had formulated the principles of the modern law of nations and pointed the way to their philosophic conception. Suarez from a dispassionate theoretical vantage point developed the philosophy of law and stated it in terms that could be

[5]See Scott, *Law, the State and the International Community*, chap. XXXIII, "Francisco Suarez."

applied equally well in his day, in the halls of the Cortez or in our day, in the meeting rooms of Lake Success. Their approach was different, their goal was the same, a single and universal standard of right and wrong in the relations of individuals within a state, in the relations of states with one another, and in the relations of the international community composed of these individuals and these states.

Suarez treats of international law or allied questions in sections of three of three of his works. The first and most important in the history of international law is the *Tractatus De Legibus ac De Deo Legislatore,* a large work of ten books which comprise in the Paris edition of 1856 a total of some 1200 pages. It is the result of his lectures at the University of Coimbra and was published in 1612; the second work, *Defensio Fidei Catholicae Adversus Anglicanae Sectae Errores,* published in 1613 was occasioned by the oath of allegiance unjustly exacted by James I of England (and VI of Scotland) from his Catholic subjects. The third work was the *Opus de Triplici Virtute Theologica* left in manuscript at his death in 1617 and published four years later in 1621. In this last work he treats of the question of the just war.

Our main concern this morning will be with the second book of the *De Legibus.* It is in the 19th chapter of that book that we find the passage of which Sir Thomas Erskine Holland has written, "the true nature and function of international law have never been better described than in the famous passage of Suarez in which they were for the first time adequately set forth in the early years of the seventeenth century."[6] In the passage Suarez is speaking of the association of the nations of the world into as perfect an international community as the association of individuals as such within the member states. The passage is

[6]Holland, Thomas Erskine, *Elements of Jurisprudence,* cited from Scott, *The Spanish Origin of International Law,* (Washington, Georgetown University), 1928, p. 90.

easily divided into three parts. First, the necessity for an association of states:

> The rational basis . . . of this phase of law consists in the fact that the human race, howsoever many the various peoples and kingdoms into which it may be divided, always preserves a certain unity, not only specific, but also as it were political and moral, enjoined by the natural precept of mutual love and mercy; a precept which applies to all, even to strangers of every nation. Therefore although a given sovereign state, commonwealth, or kingdom may constitute a perfect community in itself, consisting of its own members, nevertheless, each one of these states is also, in a certain sense, and viewed in relation to the human race, a member of that universal society;

The second section treats of the necessity of a law for this association. "For" he continues:

> These states when standing alone are never so self-sufficient that they do not require some mutual assistance, association, and intercourse at times for their own greater welfare and advantage, but at other times because also of some moral necessity or need. This fact is made manifest by actual useage.
>
> Consequently, such communities have need of some system of law whereby they may be directed and properly ordered with regard to this kind of relation and association.

The last consideration of the passage deals with the law governing this community:

> and although that necessary guidance is in large measure provided by natural reason, it is not provided in sufficient measure and in a direct manner with respect to all matters; therefore it was possible for certain special rules of law to be introduced through the practice of these same nations. For just as in one state or province law introduced by custom, so among the human race as a whole it was possible for laws to be introduced by the habitual conduct of nations. This was the more feasible because the matters comprised with the law in question *are few, very closely related to the natural law and most easily* deduced therefrom in a manner so advantageous and so in harmony with nature itself, that, while this derivation (of the law of nations from the natural law) may not be self-evi-

> dent—that is, not essentially and absolutely required for moral recitude—it is nevertheless quite in accord with nature, and universally accepted for its own sake.[7]

This then is Suarez's picture of the international community as he viewed it. It is his restatement of the basic concept of Vittoria. He conceives humanity as a whole and yet he does not attempt to obliterate the frontiers of states nor to question their independence. Rather he points also to their interdependence as an association of states, each separate and distinct but each a member of a vast confederation with a law of nations introduced by custom instead of a federal law to guide them. That community is not an organic union, it is without a written constitution and yet it does not forbid one. Thus for example a World Court "could be introduced through the practice of these same nations."

To appreciate at least partially Suarez' claim to the title, "the Philosopher of the Law of Nations," it is necessary to consider his further analysis of the three kinds of law referred to in the paragraph we have quoted, namely natural, civil, and international law. The outstanding international jurists, particularly since the revival of interest in the Spanish school, have looked upon this analysis as basic to any proper conception of the nature of international law. First then, what is the relation of the natural law to the law of nations? As he has made his own summaries, let us have him state his own case.

> The Ius Gentium is a form of law, intermediate between the natural and the civil law. For in a certain sense, the Ius Gentium is in harmony with the natural law, because of the common acceptance and universal character of the former, and the ease with which its rules may be inferred from natural princi-

[7]Suarez, *De Legibus*, Bk. II, ch. xix, 9. Translations with slight modifications are from Scott, *Law, the State and the International Community*, vol. II. Selected passages from the writings of Suarez have recently been published by the Carnegie Endowment in its series, *Classics of International Law.*

ples; *although* this process of inference is not one of absolute necessity and manifest evidence, in which latter respect the law in question agrees with human law.[8]

As he had stated eariler in the same book:

The Ius Gentium, properly so-called, is not contained in the bounds of the natural law . . . but on the contrary it differs essentially therefrom; for although it agrees with natural law in many respects, nevertheless, the two are distinct from each other owing to practical differences in their respective characters.[9]

For the proof of the minor of this he offers:

The Ius Gentium differs from the natural law, primarily and chiefly, because it does not, in so far as it contains affirmative precepts, derive the necessity for these precepts solely from the nature of the case, by means of a manifest inference drawn from natural principles. . . Similiarly for the negative precepts. . .

The Ius Gentium does not prescribe anything as being of itself necessary for righteous conduct, nor does it forbid anything as being of itself intrinsically evil for all such matters. . . are already prescribed or forbidden by the natural law.

From the standpoint of human reason, then, the Ius Gentium is not so much indicative of what is evil, as it is constitutive of evil. Thus it does not forbid evil acts on the ground that they are evil, but renders certain acts evil by prohibiting them.

The two systems under discussion differ then in that the Ius Gentium cannot be immutable to the same degree as the natural law. For immutability springs from necessity; and therefore that which is not equally necessary cannot be equally immutable.[10]

Yet as he observes they have marked points of agreement:

The Ius Gentium and natural law agree, first in that both are in a sense common to all mankind. . . Secondly, these two kinds of law agree in the fact, that, just as the subject matter of the Ius Gentium has application to men alone, so also the subject matter

[8] *De Legibus*, II, xx, 10.
[9] *De Legibus*, II xix, 1.
[10] *De Legibus*, II, xix, 2.

> of the natural law is peculiar to mankind, either in its entirety, or in great part. . . Thirdly, the Ius Gentium and the natural law agree in that both systems include precepts, prohibitions, and also concessions or permissions.[11]

Omitting for the present the civil or law of the individual state we find this to be a fundamental conception of Suarez that the natural law and the law of nations, though they have much in common, are two separate systems. From this it follows that the law of nations is part of the human, and not of the natural law. Thus he says:

> All the precepts written by God in the hearts of men pertain to the natural law, as is indicated by the words of Paul (Rom. 2: 14-15); and all the precepts which may clearly be inferred by reason from natural principles are written in human hearts; therefore all such precepts pertain to the natural law.
>
> On the other hand, the precepts of the Ius Gentium were introduced by the free will and consent of mankind, whether we refer to the whole human community or to the major portion thereof; consequently, they cannot be said to be written in the hearts of men by the Author of Nature; and therefore they are a part of the human, and not of the natural law.[12]

Passing now to the differences between the Ius Gentium and civil law, we find Suarez pointing out as one of the differences that the civil law has its precepts in written form, while those of the Ius Gentium are unwritten. It must be remembered in considering this difference that he is speaking of his day and it can not be concluded, as some have, that the modern attempts at the codification of International law are foreign to the Suarezian concept.[13] Again considering his day, he asserts that "the precepts of the Ius Gentium were established through the customs, not of one or two states or provinces but of all or nearly all

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[11] *De Legibus*, II, xix, 1.

[12] *De Legibus*, II, xvii, 8.

[13] See the concluding chapter of Vlissinger, Clement A., O.F.M. cap., *De Evolutione Definitionis Iuris Gentium*, (Rome, Gregorian University), 1940, for a full discussion of this point.

nations." A custom has to have a beginning, and that may be in the usage of one state, in which case it binds that state only and could appropriately be called a civil or national custom. The custom becomes international when more states adopt it, and if practiced by many—though not necessarily all—states, it becomes a precept of the "jus gentium properly so-called." Thus isolated useage may grow into the custom of many, if not all, and the evidence of this general custom is the practice of nations.[14] In a single sentence Suarez sums up for us the differences not only between the Ius Gentium and the natural law but also between the jus gentium and the civil law. "The law of nations," he says, "differs from the natural law because it is based on custom rather than upon nature; and it is to be distinguished likewise from civil law in its origin, basis, and universal application."[15]

This hasty and incomplete analysis must suffice as a sample of the ideas of Suarez regarding the nature and the origin of international law. There remains the question of its sanction. Immanuel Kant in his essay entitled *Perpetual Peace,* published in 1795, objected strongly to the phrase international law as being "without substance, since it depends upon treaties which contain in the very act of their conclusion the reservation of their breach."[16] This objection had been anticipated and answered by Suarez almost two hundred years before. But before opposing Suarez' view to this objection we may mention in passing that some of the modern international jurists have decried the unbalanced stress on custom understood without its proper sanction. Thus for example, James Lorimer, the outstanding Scotch writer on modern international law, in the preface to his *Institutes of the Law of Nations* stated:

[14]Scott, J. B., *The Spanish Conception of International Law and of Sanctions,* pp. 111-131.

[15]*De Legibus,* II, xix, 6.

[16]Cited from Finch, *op. cit.,* p. 28.

> My anxiety to place international law on deeper and more stable foundations than comity or convention and to vindicate for international jurisprudence the character of a science of nature which I have elsewhere claimed for jurisprudence as a whole, has led me to depart, to a considerable extent, from the lines which are followed in the ordinary textbooks. More prominence has been given to the ethical element, and the conception of the interdependence of states has been substituted for that of their independence.[17]

The answer of Suarez to the objection that "treaties contain in the very act of their conclusion the reservation of their breach" is based on the fact that the natural law is the fundamental law underlying all man-made law. The obligation to execute a human compact or agreement made under any form of law is a natural obligation dictated by the natural law. Suarez had pointed this out when treating of the natural law:

> It should be further noted that, among the precepts of the natural law, there are certain precepts—dealing with pacts, agreements, obligations—which are introduced through the will of men: for example, the laws relating to the observance of vows and of human promises, whether these be made in simple form or confirmed by oath; and the same is true of other contracts.[18]

He returned to the same subject when treating of international law:

> Equity and justice must be observed, in the precepts of the Ius Gentium. For such observance is included in the essential character of every true law . . . and the rules pertaining to the Ius Gentium are indeed true law.[19]

In fact the precise answer to Kant's objection is contained in an example Suarez gives of the Ius Gentium:

> Likewise treaties of peace and truces may be placed

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[17]Lorimer, James, *The Institutes of the Law of Nations*, Edinburgh, 1883-1884.

[18]*De Legibus*, II, xiv, 7.

[19]*De Legibus*, II, xx, 3.

> under this head of Ius Gentium in the strict sense of the term, *not in so far as relates to the obligation to observe such treaties after they are made, since this obligation pertains rather to the natural law,* but in so far as offers of such treaties should be heeded and not refused, when presented in due manner and for a reasonable cause.[20]

The objection of Kant is interesting in that it represents concisely the attitude of that school of international lawyers of his day and ours which, overstressing the positive character of *the origin* of international law, ignores its sanction and thus has come to deny completely any influence whatsoever to natural law in the law governing the relations of one nation toward another.

The question then arises—if Vittoria in 1532 and Suarez in 1612 had so ably shown the origin, the nature and the sanction of International law—why have their contributions not been taken up by the international jurists and transmitted to those whose role it is to make explicit the international community of nations? One answer is given to us by the non-Catholic jurist, Lorimer, whom we have quoted earlier in another connection. He writes:

> The fact is that ever since the reformation the prejudices of protestants against Roman Catholics have been so vehement as to deprive them of the power of forming a dispassionate opinion of their works, even if they had been acquainted with them. . . The consequence is that the science of jurisprudence which was then before the age, is now behind it.[21]

In summary then from this all too hasty analysis we can say that Francis Suarez most ably expressed the true nature and function of the international community; he placed the law of that community in its proper category and clearly showed that, as is true all law, its sanction ultimately derives from the natural law. We had of necessity to limit ourselves to the

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[20] *De Legibus*, II, xix, 8. (Italics mine)

[21] Lorimer, *op. cit.*, vol. I, p. 71:.

basic principles. For the student of international law who cares to investigate he offers illuminating considerations of such questions as diplomatic immunity, freedom of commerce, war, treaties, the obligation of the states to legislate definite sanctions in order to safeguard the treaty, the status of nationals living in foreign countries and many others.

Francis Suarez was not a professional internationalist but he has left his mark on the science of international law. To those who will be guided by him he offers valuable aids to the realization of that one world so sought for today. One writer has said that the world will never know what it lost in not having Suarez anticipate Grotius with a formal, systematic treatise on the law of nations. True as that statement is, it would be foolhardy not to realize that especially in our day, it is a long jump from the world of international law in theory to that of international law in practice. This is not meant to be pessimistic. For it is not too much to hope that some day the statesmen of the world shall look for guidance to international law. On that day may they find international jurists at hand who shall have taken at least this lesson from Francis Suarez that any treatise on law is incomplete unless, as he did, they shall have added to their title "de Legibus"—"ac de Deo Legislatore."

OUT OF THE CAVES CAME A SCHOOL

ALOYSIUS J. MILLER, S.J.

If you approach Japan by the sea, turn into Tokyo Bay and sail north just a little past the big Naval Base at Yokosuka. To the port side lies Nagaura Bay flanked by a peninsula and walled in by a crescent of hills. On this peninsula close to the mouth of the bay, but sheltered from the sea by the hills, stretches a flat piece of land that was once the site of war factories, shipyards, and slips for submarines and ships of war. In the hills behind the factories, there is a network of caves, once cleverly camouflaged, now empty and bare.

In these caves the little men of Nippon wound their coils, packed their bullets, and made gadgets that were to fit into a doomed pattern. They slept there, ate there, worked there and hid there. Out of their caves they came to man the harbor guns. Out of their caves they came to board ships, sow mines, and to keep the wheels of war turning in the factories that surrounded them. When the smoke of battle had cleared and the last glowing ember at the altar of the god of war had died, out of the caves came a school.

The little men of Nippon junked the war machines, straightened out the twisted steel, rebuilt and repainted the scorched factories. Every bolt and scrap of wire, every splinter of wood and sliver of glass is being salvaged for what shows promise of being one of the most complete and finest of schools for boys in the Orient.

To date at the mouth of the bay stands a church. And Eiko High School is the only school in Japan so distinguished as to have a Church of its own. Besides the Church the plant now consists of four other buildings; the main school building including classrooms, assembly hall, and students' library; an administration building in which the offices and lounge room for the teachers, as well as a teachers' library,

are located; a faculty residence in which the Jesuit faculty have their living quarters; and a science building in which lecture halls and laboratories are housed.

In addition to these completed, but not yet completely furnished structures, there are several other buildings either in the blueprint stage or under partial construction. Among these are a retreat house, a subsidiary classroom building, a dormitory for students, living quarters for workmen, and a gymnasium and auditorium combined, with an outdoor playing field close by. The institution when completed, furnished, and adequately staffed will be able to provide education for about eleven hundred boys. The buildings, though simple in design, as converted factories would necessitate, are very substantial. When decorated in a marine motif and painted cream with blue trimmings, they are not at all unattractive. They are a fitting tribute to the ingenuity and sincere ambitions of their creators to raise up out of the ashes of war democratic institutions of a worthwhile nature.

Eiko Chugakko, as the school is called, would correspond very closely to what we know in the United States as Junior and Senior High School. The boys begin their six year course here, after completing the equivalent of our sixth grade. Upon graduation they are ready for College. At Eiko High School, as we are accustomed to translate Chugakko, there are only about eighty boys in first year. These were selected from some two hundred applicants.

The school year in Japan begins and ends in April, with vacations of two weeks at Christmas, three weeks at Easter and nine weeks in the summer. The school week is a six day week, with half day on Saturday and no school on Sunday. The classes are forty-five minute periods with ten minute recess between each. The school day begins at eight-forty in the morning with a general assembly for about ten minutes, during which announcements are made, attendance checked, directions given with respect to discipline,

study and moral guidance, and once a week a personal inspection of the students for tidiness is held.

In the first year curriculum the following subjects are taught: General Science, Japanese, Mathematics, Ethics, Sociology, English, Music, Drawing, Physical Education and Character writing. Religious instructions are for Catholics only, or for those non-Catholics who request instruction and whose parents approve. These instructions are given at the close of the school day and usually involve a sacrifice of some play time on the part of the student. In the Japanese High School curriculum Sociology comprehends a combination of History, Geography and what is known in the States as Civics. One of the most interesting subjects in the course is that of Ethics. This is not a philosophical course, but rather a practical application of the principles of good morals and good manners. The material of the course is taken from the natural and the Divine law and their applications to life are stressed. This course attracts many students to Jesuit schools, because Japanese parents wish to see their sons' characters well formed. Next to Religion it is about the most difficult subject to teach.

Catholic educators in Japan have guarded against having any of the Catholic schools labeled Mission Schools. The name would seem to imply that religious instruction, bible classes and church services were compulsory for all students. Eiko High School, as any Christian democratic institution should, safeguards the liberty of conscience of its students.

In spite of this, the school has already been faced with a crisis in religion teacher personnel. Last April, out of an enrollment of eighty boys, six were Catholic. A few months later fifteen more sought admission to the convert class, and shortly after Christmas thirty-four more boys joined the ranks of the catechumens. Within a single year the religion class grew from six to sixty-seven. Many of the parents of these boys are showing a lively interest in our Faith and are requesting additional instructions for themselves. It

does not take much imagination to visualize the demand this puts on the time and energy of a small High School faculty.

The Roman Catholic Religion is what one might call "a natural" for the Japanese. In their civic and domestic life, a great deal of importance is attached to the virtues of reverence in external decorum and devotedness to family and country. The Roman Catholic Religion with its altar, shrines, ceremonies, and liturgical worship has many things a Japanese would look for in a religion. The Church's priesthood, its Sacraments, its insistence on devotedness to the cause of Christ, and its reverential external cult of God appeal strongly to the uncorrupted Japanese mind. The law of love of family and neighbor, and the law of obedience to authority seem to give them what they need, and what they seek in vain elsewhere.

The faculty at Eiko at present consists of three laymen and three Jesuits. The laymen of Japan who have given their lives to education, especially in private schools, consider their work a special vocation and consecrate their lives to it. They take a very personal interest in the boys under their care, and supervise carefully their charges' growth in knowledge. In many instances a relationship of disciple and master develops, which can be either beneficial or harmful, according to the stature of the teacher. The class teacher takes lunch with the boys, perfects their manners and appearance, visits the home and sets down provisions for home study, and as occasion requires serves as a tutor in extracurricular study. This is especially true in the case of better students who are being primed for University work. It is the teacher's greatest pride and joy to see one of his students succeed in College and at the University. Eiko School, without retarding the better students, is trying to do more for the advancement of all the boys. Its aim is rather to make the student product of the school at an over-all high level, and does not encourage too strongly the master-disciple system. On the other hand

it does not discourage tutoring or private direction for those who need it.

The Prefect of Studies at Eiko is Father Gustav Voss. He brings to his task broad education experience of many years on the continent of Europe, of eight years in Japan, and of seven years in the United States. He is a keen student of Japanese language and culture and has received his degree from the University of California for his proficiency in Oriental Studies. Father Voss has supervised the planning and development of Eiko. Upon his shoulders falls the task of furnishing the school, supplying the laboratories with equipment and the libraries with books. His program for Eiko calls for strict discipline, high moral and intellectual standards.

A distinguishing characteristic of the Eiko curriculum is the nine hours of English per week it requires of all students. The usual time given to an elective in Japan for a subject such as English, would be from one to four hours. Father Joseph Eylenbosch teaches most of the English in first year. Father Eylenbosch, a Belgian by birth, received a great deal of his education in England. In the classroom Father teaches English through the ear, and uses a minimum of translation. The boys very rapidly learn to speak and understand English. This veteran of twenty-five years' service in Japan, in addition to his copious knowledge of Japanese, is acquainted with several of the eastern languages of the lands surrounding Japan. Father Eylenbosch is also conversant with French, Spanish, Dutch, Czech, Russian, German and Hungarian. Under his devoted care the Japanese will have ample opportunity to exercise their language talents.

The director of student activities as well as instructor in Religion, Ethics, General Science and Physical Education is Father John Stolte. He works, eats, drinks, sleeps and even dreams Eiko. The Japanese boys have so taken Father unto themselves that they have given him a name—Tengu. In Japanese it means the god with the big nose, which means, being in-

terpreted, if it were not for Father's nose you would take him for a Japanese. This is the highest compliment that can be paid a man. If you want to know why the ranks of the converts went from zero to sixty-one in one year, part of the answer, over and above the grace of God, is Father Stolte. He is a teacher who spends himself completely, combining most happily in his personality those great teaching virtues of strictness, patience, justice and kindness.

The most individual characteristic of a Japanese school is the student. In Japan the greatest punishment that can be inflicted upon any boy, is to forbid him to go to school. Every boy's ambition is to get a good education. The consequence of this attitude is a remarkable seriousness about school work. This seriousness is not at all gloomy. On the contrary it is quite spontaneous and joyful. The Japanese boy can be as mischievous as any other, but he cannot be light-headed about his work and his school. When a teacher walks into the classroom at Eiko, the boys take their seats immediately. Everything becomes perfectly quiet and the boys close their eyes a few seconds to take their minds off all except the work before them. When the teacher says "Good morning, boys," they rise, bow, say "Good morning, sir," and class begins at once. The same seriousness is shown in the care they take of the school property and buildings. The boys themselves do the janitor work, though they pay for their education. They asked for a plot of ground to grow a vegetable garden. They enjoy reading and library projects. They love to play tennis, ping-pong, and other peculiarly Japanese games, but baseball is their favorite sport. They love to sing songs, go on picnics and hikes.

The plant is only half built and but partly furnished. There is still a great scarcity of paper for books and texts. The students are very poorly clad and only half fed. But they are patient, diligent, and ambitious. Next spring another class will enter. And just as the boys play a species of tennis on a concrete walk

using their hands as a racquet, so we expect to see Father Stolte in the Physics Laboratory teaching the mechanical principles of the inclined plane by means of a broken roller skate, an old plank, and a shoe string. You should have seen the baseball uniforms the boys made out of discarded Navy togs. If the future of the school depends upon the good will and hard work of its students, Eiko is a sure success.

The avidity and enthusiasm with which they approach their work and play can be illustrated by their reaction in a game of Monopoly. One Sunday after Mass and Catechism class Father Stolte began a game of Monopoly with a few of the boys at about half past ten in the morning. The boys played right through lunch and it was only by forceful persuasion that he could get them to quit and go home to supper at four-thirty in the afternoon. From lads such as these in a school such as Eiko, the Church has much to look forward to in Japan.

JESUIT PRELATES

EDWARD S. DUNN, S.J.

In 1897, THE WOODSTOCK LETTERS published an article by Father C. W. Widman, S.J. which listed all Prelates of the Church who were Jesuits, under the title "Viri Illustres Societatis Jesu" (Vol. XXVI, pp. 390 - 400). This work was reprinted two years later with corrections in extenso (Vol. XXVIII, pp. 42-50). On the occasion of the 50th anniversary of the original article, we planned to bring this work up to date. Delays in securing the time required for research prevented its publication until now. Let the recent consecration of three American Jesuits as Bishops of missionary Dioceses and a Vicariate Apostolic be the occasion for its presentation at this time.

The first short list that follows completes the data for those Jesuits listed in "Viri Illustres" who were still living at the time of its publication. Here, the style of the original article is retained. The first main list is of those Jesuits chosen by the Holy See for the honors and burdens of the office of Cardinal, Archbishop or Bishop since 1899 and who are now deceased. We have listed separately those living members of the Society who have been raised to the episcopal dignity.

Names and dates were derived from a complete study of the Province Catalogues in the collection to be found in the Woodstock College Library, of the bound volumes of the *Acta Apostolicae Sedis* and of the *Nuntii De Missionibus* plus some available issues of the *Annuario Pontificio*. When the month or day or both were not ascertainable in these sources, they have been omitted from the text.

The abbreviations used are: Archbp. for Archbishop; b., born on; Bp., Bishop; consec., consecrated; grad., date of final vows in the Society; ingr., date of entrance into the Society; tit., titular (sc. Bishop); transf., transferred.

Correction in the data as herein presented, sug-

gestions for the data omitted, and comments on the style and method of presentation are invited by the author.

Addenda to Viri Illustres

I.—S. R. E. Cardinales

Mazella, Camillus, died March 26, 1900, Rome.

Steinhuber, Andreas, died Oct. 15, 1907, Rome.

II.—Archiepiscopi

Dalhoff, Theodorus, died May 12, 1906, Bombay.

Goethals, Paulus, died July 4, 1901, Calcutta.

III.—Episcopi

Barthe, Joannes-Maria, Episc. Trichinopolitanus
resigned Dec. 19, 1913 and transf. to Episc. Parlaitanus
died Nov. 12, 1934, Shembaganur, India.

Beiderlinden, Bernardus, died May 7, 1907, Khandala, India.

Bulte, Henricus, died Oct. 14, 1900.

Butler, Antonius, died Aug. 25, 1901, British Guiana.

Cavadini, Abundius, died March 26, 1910, Ootacamunt, Mangalore, India.

Cazet, Joannes Baptista, Vic. Apost. Madagascar
resigned Aug. 30, 1911
died March 6, 1918, Tananarive, Madagascar.

Garnier, Valentinus, died Aug. 14, 1898, Shanghai.

Gordon, Carolus, Vicar-Apost. Jamaica
resigned Jan. 11, 1906
died Nov. 16, 1911, Roehampton, England

Lavigne, Carolus, died July 11, 1913

Pozo y Martin, Robertus, Episc. Guayaquilensis
resigned, 1907
died May 3, 1912, Lima, Peru.

Van Reeth, Josephus, died Sept. 11, 1923, Galle, Ceylon.

JESUIT PRELATES—Now Deceased

I.—Cardinals

Billot, Louis—Prov. of France—b. Jan. 12, 1846, Sierck, Moselle, France
ingr. Nov. 26, 1869; grad. Feb. 2, 1883
created Cardinal deacon, Nov. 27, 1911
resigned, 1927
died Dec. 18, 1931, Ariccia, Italy.

Boetto, Peter—Prov. of Turin—b. May 19, 1871, Vigone, Turin, Italy
ingr. Feb. 1, 1888; grad. Feb. 2, 1906
created Cardinal deacon, Dec. 16, 1935
promoted to Cardinal priest and named Archbp. of Genoa, Italy, March 17, 1938
Consec. April 24, 1938
died Jan. 30, 1946, Genoa, Italy.

Ehrle, Francis—Prov. of Upper Germany—b. Oct. 17, 1845 Isny, Wittenburg, Germany
ingr. Sept. 29, 1861; grad. Feb. 2, 1879
created Cardinal deacon, Dec. 11, 1922
died March 31, 1934, Rome.

II.—Archbishops

Della Pietra, John Baptist—Prov. of Venice-Milan—b. Oct. 17, 1871, Comeglians, Udine, Italy
ingr. Nov. 9, 1892; grad. Feb. 2, 1910
named tit. Archbp. of Chalcedon and Apostolic Delegate to Albania, March 3, 1927
consec. March 19, 1927
resigned, 1936
died August 26, 1940, Fiume, Italy.

Diaz, Paschal—Prov. of Mexico—b. June 22, 1876, Zapolan, Jalisco, Mexico
ingr. Oct. 9, 1903. grad. Apr. 8, 1918
named Bp. of Tabasco, Dec. 11, 1922
promoted to Arcbp. of Mexico City, June 25, 1929
died May 19, 1936, Mexico City.

Goodier, Alban—Prov. of England—b. Apr. 14, 1869, Great Harwood, Salford, England
ingr. Sept. 7, 1887; grad. Feb. 2, 1906
named Archbp. of Bombay, Dec. 15, 1919
consec. Dec. 22, 1919
Apostolic Administrator of Poona, 1924-1926
resigned and transf. to tit. Archbp. of Hierapolis in Phrygia, Oct. 1, 1926
died March 13, 1939.

Juergens, Herman—Prov. of Germany—b. Dec. 8, 1847, Munster, Germany
ingr. March 20, 1864; grad. Aug. 15, 1881
named Archbp. of Bombay, May 28, 1907
died Sept. 20, 1916, Bombay, India.

Lima, Joachim Rodrigues—Prov. of Portugal—b. May 18, 1875, Anha, Braga, Portugal
ingr. Aug. 14, 1899; grad. Aug. 15, 1915
named Archbp. of Bombay, May 4, 1928
consec. Dec. 2, 1928
died July 21, 1936, Belgaum, India

Meuleman, Britius—Prov. of Belgium—b. May 1, 1862, Ghent
ingr. Sept. 24, 1879; grad. Aug. 15, 1899
named Archbp. of Calcutta, March 21, 1902
consec. June 25, 1902
Administrator of Prefecture Apostolic of Assam, 1916-1924
resigned, June 23, 1924
died July 15, 1924, Marseilles, France.

Munoz, Aloysius Xavier—Prov. of Castile—b. Dec. 15, 1858, Guatemala
ingr. March 23, 1873; grad. Feb. 2, 1892
named Archbp. of Guatemala, July 30, 1921
Apostolic Visitor of Missions in Columbia, 1925-1927
died Jan. 24, 1927, Bogota, Columbia.

Zecchini, Anthony—Prov. of Venice—b. Dec. 7, 1864, Visco, Gorizia, Italy
ingr. Aug 5, 1879; grad. Feb. 2, 1898
named tit. Archbp. of Myra, Oct. 20, 1922
Apostolic Delegate to Latvia, 1922-1925; Internuncius Apostolic, 1925-1928; Nuncio, 1928-1935
Apostolic Delegate to Lithuania, 1922-1927
Apostolic Delegate to Esthonia, 1922-1925; Apostolic Delegate and Apostolic Administrator of Esthonia, 1925-1932
died Feb. 2, 1935, Riga, Latvia.

III.—Bishops

Benitez, Louis—Prov. of Mexico—b. Oct. 9, 1863, Pueblo, Mexico
ingr. Jan. 17, 1884; grad. Feb. 24, 1901
named tit. Bp. of Isba and coadj. Bp. of Tulancingo, Dec. 23, 1926
transf. to Visitor Apostolic of Religious and Nuns in Mexico, 1932
died July 3, 1933, Mexico City.

Clos y Pagés, Joseph—Prov. of Aragon—b. Apr. 23, 1859, Prelada, Gerona, Spain
ingr. July 24, 1878; grad. Feb. 2, 1898
named Bp. of Ranchi, April 9, 1934
died Aug. 2, 1931, Jagna, Zamboango, P. I.

Collins, John J.—Maryland-New York Prov.—b. Nov. 15, 1856, Marysville, Kentucky
ingr. Dec 5, 1876; grad. Feb. 2, 1895
named tit. Bp. of Antiphello and Vicar Apostolic of Jamaica, June 12, 1907
consec. Oct. 28, 1907
resigned March 16, 1918
died Nov. 30, 1934, Fordham, N.Y.

Crimont, Joseph Raphael—Oregon Prov.—b. Feb. 2, 1858 Ferrieres, Somme, France
ingr. Aug. 14, 1875; grad. Feb. 2, 1894
named tit. Bp. of Ammaedara and Vicar Apostolic of Alaska, Dec. 16, 1916
consec. July 25, 1917
died May 20, 1945, Juneau, Alaska.

Dinand, Joseph N.—New England Prov.—b. Dec. 3, 1869, Boston, Mass.
ingr. Aug. 13, 1887; grad. Aug. 15, 1906
named tit. Bp. of Selinus and Vicar Apostolic of Jamaica, July 12, 1927
consec. Oct. 30, 1927
resigned, 1930
died July 29, 1943, Weston, Mass.

Faisander, Augustine—Prov. of Toulouse—b. June 30, 1853, Coubon, Haute-Loire, France
ingr. Sept. 26, 1874; grad. Feb. 7, 1892
named tit. Bp. of Dodona and coadj. Bp. of Trichinopoly, March 30, 1909
consec. June 27, 1909
succ. to Trinchinopoly, Dec. 19, 1913
resigned and transf. to tit. Bp. of Elatea, Sept. 24, 1934
died May 25, 1935, Shembaganur, India.

Fitzgerald, Walter J.—Oregon Prov.—b. Nov. 17, 1883, Peola, Wash.
ingr. July 30, 1902; grad. Feb. 2, 1922
named tit. Bp. of Tymbrias and coadj. Vicar Apostolic of Alaska, Dec. 14, 1938
consec. Feb. 24, 1939
succ. to Vicariate, May 20, 1945
died July 19, 1947, Seattle, Wash.

Galton, Compton—Prov. of England—b. Dec. 22, 1855, Droitwich, Worcestershire, England
ingr. Oct. 30, 1873; grad. Feb 2, 1894
named tit. Bp. of Petinessus and Vicar Apostolic of British Guiana, May 4, 1902
consec. Oct. 19, 1902
died Apr. 10, 1931, Georgetown, British Guiana.

Givelet, Charles R.—Prov. of Champagne—b. July 18, 1857, Reims, France
ingr. Oct. 22, 1877; grad. Feb. 2, 1899
named tit. Bp. of Gindarus and Vicar Apostolic of Fianarantsoa, May 16, 1913
consec. Oct. 2, 1913
died Dec. 10, 1935, Fianarantsoa, Madagascar.

Hopkins, Frederick—Prov. of England—b. March 25, 1844, Birmingham, England
ingr. Sept. 7, 1868; grad. Feb. 2, 1886
named tit. Bp. of Athribis and Vicar Apostolic of British Honduras, Aug. 7, 1899
consec. Nov. 5, 1899
died Apr. 10, 1923, in Caribbean Sea near Corozal, British Honduras.

Huarte, Vincent—Prov. of Castile—b. Apr. 9, 1877, Leiza, Navarre, Spain
ingr. July 21, 1893; grad. Feb. 2, 1912
named tit. Bp. of Rhesaina and Vicar Apostolic of Wuhu, Apr. 27, 1922
died Aug. 23, 1935, Wuhu, China.

Junguito, Francis Xavier—Prov. of Castile—b. Dec. 3, 1841, Cartagena, Columbia
ingr. Oct. 29, 1862; grad. May 1, 1880
named Bp. of Panama, Apr. 15, 1901
died Oct. 21, 1911, Panama City.

Lecroart, Henry—Prov. of Champagne—b. Nov. 4, 1864, Lille, France
ingr. Nov. 28, 1883; grad. Feb. 2, 1900
namd tit. Bp. of Anchialus and coadj. Vicar Apostolic of Tchen-li S. E., July 30, 1917
consec. Feb. 2, 1918
succ. to Vicariate, Dec. 23, 1919
name of Vicariate changed to Sienhsien, Dec. 3, 1924
died Aug. 17, 1939, Sienhsien, China.

Lopez de Rego y Labarta, James—Prov. of Baetica—b. March 9. 1869, Santiago di Compostello, Spain
ingr. Nov. 20, 1890; grad. Feb. 2, 1905
named tit. Bp. of Dionysopolis and Vicar Apostolic of the Marianas, Carolines and Marshall Islands, May 25, 1923
transf. to Apostolic Administrator, 1938
resigned, 1939
died Aug. 23, 1941, San Fernando, Cadiz, Spain.

Luypen, Edmund S.—Prov. of Netherlands—b. June 3, 1855, Hoofdplaat, Netherlands
ingr. Sept. 26, 1883; grad. Oct. 30, 1894
named tit. Bp. of Oropus and Vicar Apostolic of Batavia, May 21, 1898
died May 1, 1923, Weltevreden, Java.

Machado, Andrew—Prov. of Baetica—b. Aug. 16, 1850, Cuenca, Ecuador
ingr. July 19, 1866; grad. Apr. 13, 1884
named Bp. of Riobamba, Ecuador, Nov. 16, 1907
transf. to Bp. of Guayaquil, Apr. 28, 1916
died Jan. 22, 1926, Guayaquil, Ecuador.

Maquet, Henry—Prov. of Champagne—b. Nov. 30, 1843, Juvigny, Meuse, France
ingr. Oct. 29, 1871; grad. Dec. 4, 1882
named tit. Bp. of Amatune and Vicar Apostolic of Tchen-li S. E., July 20, 1901
consec. Dec. 8, 1901
died Dec. 23, 1919, Sienhsien, China.

Murphy, Joseph Aloysius Charles—Missouri Prov.—b. Dec. 24, 1857, Dundalk, Ireland
ingr. July 16, 1875; grad. Aug. 15, 1894
named Vicar Apostolic of Belize, Dec. 11, 1923 and tit. Bp. of Birtha, Dec. 23, 1923
consec. March 19, 1924
resigned, Aug, 1938; Apostolic Administrator to June 18, 1939
died Nov. 27, 1939, Milwaukee, Wis.

O'Hare, William F.—New England Prov.—b. Jan. 23, 1870, Boston, Mass.
ingr. Aug. 14, 1888; grad. Aug. 15, 1906
named tit. Bp. of Maxinianopolis and Vicar Apostolic of Jamaica, Sept. 19, 1919
consec. Feb. 25, 1920
died Oct. 11, 1926, Kingston, Jamaica.

Paris, Prosper—Prov. of France—b. Sept. 1, 1846, Chantenay, Loire Infer., France
ingr. Oct. 17, 1866; grad. Feb. 23, 1884
named tit. Bp. of Silandus and Vicar Apostolic of Nanking, Apr. 14, 1900
consec. Nov. 11, 1900
died May 31, 1931, Shanghai, China.

Perini, Paul—Prov. of Venice—b. Jan. 12, 1867, Brandola, Modena, Italy
ingr. Nov. 12, 1883; grad. Feb. 2, 1901
named Bp. of Mangalore, Aug. 17, 1910
apptd. 1st Bp. of Calicut, June 12, 1923
Apostolic Administrator of Mangalore, 1923-1928
died June 28, 1932, Mangalore, India.

Proserpio, Leo—Prov. of Venice-Milan—b. May 8, 1870, Alba, Cuneo, Italy
ingr. Dec. 7, 1900; grad. Sept. 9, 1918
named Bp. of Calicut, Dec 2, 1937
consec. March 12, 1938
died Sept. 8, 1945, Bangalore, India.

Rice, William A.—New England Prov.—b. Oct. 3, 1891, Framingham, Mass.
ingr. Aug. 14, 1911; grad. Feb. 2, 1928
named tit. Bp. of Rusicade and Vicar Apostolic of Belize, Nov. 19, 1938
consec. Apr. 16, 1939
died Feb. 28, 1946, Belize, British Honduras.

Robichez, Gaston—Prov. of Champagne—b. Nov. 21, 1866, Aire-sur-la-luys, Pas de Calais, France
ingr. Oct. 26, 1886; grad. Feb. 2, 1899
named Bp. of Trincomalee, March 22, 1917
consec. July 8, 1917
Apostolic Administrator of Galle, 1924-1934
died Feb. 12, 1946, Batticaloa, Ceylon.

de Saune, Henri de Lepinasse—Prov. of Toulouse—b. July 7, 1850, Toulouse, France
ingr. Feb. 1, 1876; grad. Feb. 2, 1895
named tit. Bp. Rizonte and coadj. Vicar Apostolic of Central Madagascar, Feb. 18, 1900
succ. to Vicariate, Aug. 30, 1911
transf. to Vicariate of Tananarive, May 7, 1913
resigned June, 1927; administrator to Feb. 15, 1928
died Aug. 7, 1929, Tananarive, Madagascar

Schuler, Anthony Joseph—Missouri Prov.—b. Sept. 30, 1869, St. Mary's, Penna.
ingr. Dec. 7, 1886; grad. March 25, 1908
named Bp. of El Paso, June 17, 1915
consec. Oct. 28, 1915
resigned and transf. to tit. Bp. of Arade, Nov, 29, 1942
died June 3, 1944, Denver, Colo.

Simon, John Baptist—Prov. of France—b. Dec. 20, 1846
ingr. Aug. 25, 1868; grad. Feb. 2, 1887
named Vicar Apostolic of Nanking, 1899
consec. June 25, 1899
died Aug. 10, 1899, Ngan-hoei, China.

Van Hoeck, Louis—Prov. of Northern Belgium—b. Apr. 17, 1870, Anthwerp, Belgium
ingr. Sept. 24, 1889; grad. Feb. 2, 1908
named Bp. of Patna, July 20, 1920
consec. March 9, 1921
transf. to Bp. of Ranchi, Feb. 15, 1928
died April 30, 1933, Ranchi, India.

Van Velsen, Anthony Peter Francis—Prov. of Netherlands—b. Feb. 8, 1865, Bloemendaal, Overveen, Netherlands
ingr. Sept. 26, 1885; grad. Feb. 2, 1898
named tit. Bp. of Aezania and Vicar Apostolic of Batavia, Jan. 21, 1924
resigned, 1933
died May 6, 1936, Amsterdam, Netherlands.

Veres y Acevdo, Laurence—Prov. of Mexico—b. July 2, 1844, Ribadeo, Lugo, Spain
ingr. July 10, 1883; grad. Aug. 15, 1895
named tit. Bp. of Myssa, Aug. 22, 1908
died Jan. 30, 1920, Miraflores de El Palo, Malaga, Spain.

JESUIT PRELATES—Now Living

I.—Archbishops

Doering, Henry—Prov. of Lower Germany—b. Sept. 13, 1859, Bocholt, Munster, Germany
ingr. Sept. 30, 1890; grad. Feb. 2, 1901
named Bp. of Poona, Sept. 7, 1907
consec. Dec. 8, 1907
transf. to tit. Archbp. of Madytus, June 16, 1921
named Vicar Apostolic of Hiroshima, May 4, 1923
transf. to Poona, July 14, 1927, with personal title of Archbp.

Melendro, Frederick—Prov. of Leon—b. July 18, 1889, Villasila de Valdavia, Spain
ingr. Apr. 20, 1907; grad. Aug 15, 1924
named Vicar Apostolic of Anking, Feb. 14, 1930, and tit. Bp. of Remesiana, Feb. 17, 1930
consec. June 1, 1930
apptd. 1st Archbp. of Anking, Apr. 11, 1946

Perier, Ferdinand—Prov. of Northern Belgium—b. Sept. 22, 1875, Anthwerp, Belgium
ingr. Sept. 24, 1897; grad. Feb. 2, 1912
named tit. Bp. of Platea and coadj. Archbp. of Calcutta, Aug. 10, 1921
consec. Dec. 21, 1921
succ. to See, June 23, 1924

Profittlich, Edward—Prov. of Lithuania—b. Sept. 11, 1890, Birresdorf, Trier, Germany
ingr. Apr. 11, 1913; grad. Feb. 2, 1930
Apostolic Administrator in Esthonia, 1932 to date
named tit. Archbp. of Hadrianopolis in Haemimonto, Nov. 2, 1936

Roberts, Thomas—Prov. of England—b. March 7, 1893, Le Havre, France
ingr. Sept. 7, 1909; grad. Feb. 2, 1930
named Acrhbp. of Bombay, Aug. 12, 1937
consec. Sept. 21, 1937

II.—Bishops

Agniswami, Roche—Prov. of Toulouse—b. March 26, 1891, Trichinopoly, India
ingr. May 2, 1912; grad. Feb. 2, 1926
named Bp. of Kottar, Jan. 5, 1939
consec. Oct. 28, 1939

Aramburu, Zeno—Prov. of Castile—b. July 9, 1879, Villareal de Urrecheo, Vitoria, Spain
ingr. May 31, 1897; grad. Feb. 2, 1914
named tit. Bp. of Eressus and Vicar Apostolic of Wuhu, July 7, 1936
consec. Oct. 11, 1936
named 1st Bp. of Wuhu, Apr. 11, 1946

Berutti, Thomas—Prov. of Turin—b. Nov. 11, 1888, Salussola, Italy
ingr. Aug. 7, 1909; grad. Feb. 2, 1926

named tit. Bp. of Cusae and Vicar Apostolic of Pengpu, Dec. 19, 1929
consec. June 8, 1930
resigned, 1933

Brellinger, Leopold—Prov. of Austria—b. July 27, 1893, Ebelsberg-Linz, Austria
ingr. Aug. 14, 1913; grad. Aug. 15, 1929
named 1st Bp. of Kinshsien, Jan. 9, 1947
consec. March, 1947

Cassini, Cyprian M.—Prov. of Turin—b. Sept. 25, 1894, Perinaldo, Italy
ingr. Aug. 14, 1911; grad. Feb. 2, 1929
named tit. Bp. of Drivastum and Vicar Apostolic of Pengpu, Dec. 23, 1936
consec. Apr. 11, 1937
named 1st Bp. of Pengpu, Apr. 11, 1946

Chichester, Ashton Ignatius—Prov. of England—b. May 22, 1879, Bruges, Belgium
ingr. Sept. 7, 1897; grad. Feb. 2, 1916
named tit. Bp. of Ubaza Feb. 24, 1931 and Vicar Apostolic of Salisbury, Southern Rhodesia, March 4, 1931
consec. July 19, 1931

Côté, Philip—Prov. of Lower Canada—b. Dec. 29, 1896, Lawrence, Mass.
ingr. July 30, 1916; grad. Feb. 2, 1930
named tit. Bp. of Polystylus and Vicar Apostolic of Suchow, June 18, 1935
consec. Sept. 29, 1935
named 1st Bp. of Suchow, Apr. 11, 1946

Emmet, Thomas Addis—New England Prov.—b. Aug. 23, 1873, Boston, Mass.
ingr. Aug. 14, 1893; grad. Feb. 2, 1914
named Vicar Apostolic of Jamaica, June 28, 1930 and tit. Bp. of Tuscamia, July 3, 1930
consec. Sept. 21, 1930

Fourcardier, Stephen—Prov. of Toulouse—b. Apr. 27, 1867, La Beloterie, Rodez, France
ingr. May 4, 1887; grad. Feb. 2, 1903
named Vicar Apostolic of Tananarive, Feb. 15, 1928 and tit. Bp. of Hippo Diarrhytus, Feb. 18, 1928
consec. May 31, 1928

Gallego, Philip—Prov. of Leon—b. March 21, 1892, Villaguejida, Oviedo, Spain
ingr. July 15, 1909; grad. Feb. 2, 1928
named tit. Bp. of Arcadia and Auxiliary Bp. of San Domingo, May 2, 1945
consec. Aug. 12, 1945

Gleeson, Francis Doyle—Oregon Prov.—b. Jan. 17, 1895, Carrollton, Missouri
ingr. July 15, 1912; grad. Feb. 2, 1929
named tit. Bp. of Cotenna and Vicar Apostolic of Alaska, Jan. 8, 1948
consec. Apr. 5, 1948

Glennie, Ignatius T.—New Orleans Prov.—b. Feb. 5, 1907, Mexico City
ingr. Aug. 1, 1924; grad. Aug. 15, 1941
named Bp. of Trincomalee, July 10, 1947
consec. Sept. 21, 1947

Haouisée, Augustus—Prov. of France—b. Oct. 1, 1877, Evran, Côtes-du-Nord, France
ingr. Sept. 19, 1896; grad. Feb. 2, 1915
named tit. Bp. of Cercina and coadj. Vicar Apostolic of Nanking, July 2, 1928
consec. Oct. 23, 1928
succ. to Vicariate, May 13, 1931
named 1st Bp. of Shanghai, Apr. 11, 1946

Hayes, James Thomas Gibbons—New York Prov.—b. Feb. 11, 1889
ingr. Aug. 14, 1907; grad. Feb. 2, 1927
named 1st Bp. of Cagayan, March 16, 1933
consec. June 18, 1933

Heredia Zurita, Joseph Felix—Prov. of Baetica—b. Feb. 9, 1881, Licto, Riobamba, Ecuador
ingr. Aug. 6, 1896; grad. March 25, 1915
named Bp. of Guayaquil, Dec. 16, 1937
consec. Feb. 6, 1938

d'Herbigny, Michael—Prov. of Champagne.—b. May 8, 1880, Lille, France
ingr. Oct. 4, 1897; grad. Feb. 2, 1915
named tit. Bp. of Ilium, Feb. 11, 1926
consec., 1926
resigned, 1937

Laudadio, Nicholas—Prov. of Naples—b. Apr. 12, 1891, Noicattaro, Bari, Italy
ingr. Nov. 4, 1905; grad. Aug. 15, 1924
named Bp. of Galle, May 28, 1934
consec. Sept. 30, 1934

Leonard, Peter John—Prov. of Toulouse—b. Dec. 29, 1889, Dudelange, Luxembourg
ingr. Sept. 7, 1908; grad. Feb. 2, 1926
named Bp. of Trichinopoly, Jan. 2, 1936
consec. March 15, 1936
transf. to 1st Bp. of Madura, Jan. 8, 1938

Ocampo, Angelo Maria—Prov. of Colombia—b. Dec. 9, 1897, Santa Rosa de Osas, Colombia
ingr. March 18, 1920; grad. Aug. 15, 1937
named tit. Bp. of Cynopolis in Arcadia and coadj. Bp. of Soccorro and San Gil, June 23, 1942
consec. Aug. 16, 1942
succ. to See, July 19, 1947

Ramalho, John of God—Prov. of Portugal—b. Jan. 8, 1890, Sao Vicente da Beira, Portugal
ingr. Sept. 7, 1906; grad. Feb. 2, 1924
named Bp. of Macao, Sept. 24, 1942
consec. Dec. 13, 1942

Roche, Francis-Tiburtius—Prov. of Toulouse—b. Apr. 14, 1879, Tuticorin, India
ingr. Feb. 5, 1898; grad. Feb. 2, 1912
named Bp. of Tuticorun, June 12, 1923
consec. Sept. 23, 1923

del Rosario, Aloysius—New York Prov.—b. Sept. 24, 1886, Binondo, Manila, P. I.
ingr. Aug. 14, 1911; grad. Aug. 15, 1921
named Bp. of Zamboango, March 16, 1933
consec. June 4, 1933

Ross, John—Prov. of Lower Germany—b. Dec. 26, 1875, Aachen, Germany
ingr. Oct. 10, 1896; grad. Feb. 2, 1912
named tit. Bp. of Tabala and Vicar Apostolic of Hiroshima, May 18, 1928
consec. Aug. 5, 1928
resigned, Oct. 10, 1940

Sevrin, Oscar—Prov. of Southern Belgium—b. Nov. 22, 1884, Neuville, Liege, Belgium
ingr. Sept. 24, 1903; grad. Feb. 2, 1923
named Bp. of Zamboango, May 7, 1920
consec. July 25, 1934

Soegijapranata, Albert—Prov. of Netherlands—b. Nov. 25, 1896, Soerakarta, Batavia
ingr. Sept. 27, 1920; grad. Feb. 2, 1934
named tit. Bp. of Danaba and Vicar Apostolic of Semarang, Aug. 1, 1940
consec. Nov. 6, 1940

Sullivan, Bernard J.—Missouri Prov.—b. March 24, 1889, Trinidad, Colo.
ingr. July 29, 1907; grad. Aug. 15, 1926
named Bp. of Patna, Jan. 15, 1929
consec. March 17, 1929
resigned and transf. to tit. Bp. of Halicarnassus, June 6, 1946

Tchao, Francis Xavier—Prov. of Champagne—b. Nov. 30, 1894, Kinghsien, China
ingr. Oct. 15, 1913; grad. Feb. 2, 1931
named tit. Bp. of Bisica and Vicar Apostolic of Sienhsien, Dec. 2, 1937
consec. March 27, 1938
named 1st Bp. of Sienhsien, Apr. 11, 1946

Thoyer, Francis Xavier—Prov. of Champagne—b. July 8, 1884, Moulins, France
ingr. Nov. 21, 1901; grad. March 19, 1919
named tit. Bp. of Thuburbo Minor and Vicar Apostolic of Fianarantsoa, Dec. 23, 1936
consec. Apr. 4, 1937

Tsu, Simon—Prov. of France—b. Oct. 30, 1868, Shanghai, China
ingr. Sept. 7, 1888; grad. Feb. 2, 1903
named tit. Bp. of Lesvi Aug. 2, 1926 and Vicar Apostolic of Haimen, Aug. 11, 1926
consec. Oct. 28, 1926
named 1st Bp. of Haimen, Apr. 11, 1946

Van Hee, Sylvanus—Prov. of Southern Belgium—b. Jan. 25, 1875, Mouscron, Bruges, Belgium
ingr. Sept. 23, 1894; grad. Feb. 2, 1912
named tit. Bp. of Possala and 1st Vicar Apostolic of Kwango, March 28, 1928
consec. Sept. 2, 1928
resigned, 1936

Van Schingen, Henry—Prov. of Southern Belgium—b. Dec. 3, 1888, Beauraing, Namur, Belgium
ingr. Sept. 23, 1909; grad. Feb. 2, 1925
named tit. Bp. of Phelbes and Vicar Apostolic of Kwango, Dec. 23, 1936
consec. May 2, 1937

Verwimp, Alphonse—Prov. of Northern Belgium—b. May 22, 1885, Gheel, Malines, Belgium
ingr. Sept. 23, 1903; grad. Feb. 2, 1922
named tit. Bp. of Uccula and Vicar Apostolic of Kisantu, June 23, 1931
consec. Oct. 28, 1931

Weld, George—Prov. of England—b. Sept. 13, 1883, Birkdale, Lancashire, England
ingr. Sept. 7, 1901; grad. Feb. 2, 1922
named tit. Bp. of Mallus and Vicar Apostolic of British Guiana, Jan. 12, 1932
consec. May 15, 1932

Wildermuth, Augustine F.—Missouri Prov.—b. Feb. 20, 1904 St. Louis, Mo.
ingr. Aug. 7, 1922; grad. Aug. 15, 1939
named Bp. of Patna, June 12, 1947
consec. Oct. 28, 1947

Willekens, Peter—Prov. of Netherlands—b. Dec. 6, 1881, Reusel, Netherlands
ingr. Sept. 26, 1900; grad. Feb. 2, 1918
named tit. Bp. of Zorava and Vicar Apostolic of Batavia, July 23, 1934
consec. Oct. 3, 1934

Xenopoulos, George—Prov. of Lyons—b. Aug. 23, 1898, Syra, Greece
ingr. Sept. 21, 1915; grad. Feb. 2, 1930
named Bp. of Syra and Santora, May 29, 1947
consec. July 20, 1947

THE MANILA OBSERVATORY

W. C. Repetti, S.J.

(*Concluded from last issue*)

With the American occupation of the Philippines came the question of communication with the United States and the best means at that time was a submarine cable. It was laid through Guam and the Observatory took advantage of this to establish meteorological stations on the islands of Guam and Yap, two strategic points for the detection of typhoons. Father George Zwack set up these stations in June, 1905. After the Caroline Islands were put under the Japanese Mandate the Manila Observatory was allowed to continue its station in Yap with a Filipino observer, but all reports had to be routed through Tokyo. A report, as yet unverified by the writer, stated that the Filipino observer was killed by the Japanese during the recent war.

On March 2, 1908, the Daily Weather map of the Philippines was posted in the Observatory for the first time and this service was increased as the demands for the map grew.

A further development of the meteorological service was made in July, 1909, when a fully equipped secondary observatory was opened at the new Jesuit vacation house on Mount Mirador, Baguio, with an elevation of about 4,900 feet above sea level. From June ninth to the twenty-ninth of that year Father Algue made a series of cloud photographs, using two phototheodolites of the same type as he had used in Manila in 1896-97 in the World Cloud Campaign. A small pier was constructed in front of the observatory and another at the same level was erected on what was later to be known as Quezon hill, giving a base line of seven hundred meters. During the 1896 campaign in Manila one camera had been mounted on the Observatory building and another on the old observatory structure atop the Ateneo de Municipal, giving a base line of seventeen hundred meters.

The meteorological park of the Manila Observatory was originally located in the rear of the astronomical building and by 1910 the growth of nearby trees rendered a new site necessary. This was provided by fencing off a space of 474 square meters in the northeast corner of the Observatory grounds and this remained satisfactory.

In 1912 the degree of Doctor of Science, *honoris causa*, was conferred on Father Algue by the University of the Philippines. The momentous events and uninterrupted activity through which Father Algue had passed during fifteen years were sufficient reason, aside from anything else, for a severe illness in March, 1912, and on recovering from this he obtained leave of absence for a trip to Europe to recuperate his health. Before leaving Manila he had received an inquiry from the Bureau of Navigation, U. S. Navy, Washington, D. C., asking what modifications might be necessary to adapt the barocyclonometer to the North Atlantic Ocean, and as his health during the voyage to Europe had improved sufficiently for him to work on the project, he determined to spend his leave of absence in making the necessary changes in the instrument. For this purpose he made a short visit to London to consult a manufacturer and obtain a bid. From London he went to Belén Observatory, Havana, where records of West Indian hurricanes were the most complete at the time. He spent a month and accumulated the data necessary for the modifications in his instrument. He then proceeded to Washington to discuss the matter with the Navy Department and the Weather Bureau and in a short time the business was settled and the Navy decided to adopt the instrument in the North Atlantic. The terms in London were more favorable than he could obtain in the States and the contract was given to Henry Hughes and Son. The development of radio and the outbreak of World War I seem to have caused this use of the barocyclonometer to drop out of sight, since nothing more was heard in this matter.

On November 14, 1912, Father Algue arrived back in

Manila and he was accompanied by Father Robert Brown who had completed his studies and was now ordained. We have already seen that Father Brown left the Islands in 1915, and in later years he became a Vicar-Apostolic in South Africa.

On August 21, 1913, Father Antonio Galañ of the Belén Observatory, Havana, arrived in Manila and spent several months making a mathematical study of the diurnal variation of the atmospheric pressure in Manila for the period 1890-1909. He departed on August 15, 1914.

On August 29, 1916, the Congress of the United States passed the Jones Bill which gave greater autonomy to the Philippine Islands. An extensive Filipinization of the government service then followed, but as the Weather Bureau was already manned by Filipinos, except in the executive positions, the changes in the Bureau were nominal. The *Secretary* was thereafter known as the Assistant Director, and the heads of the sections of meteorology, astronomy and seismology and terrestrial magnetism were known as *Chiefs of Divisions* of the respective subjects. The salaries of the officials remained unchanged, except that the Assistant Director received four thousand pesos. The sum of nine thousand pesos annually was to be received by the Observatory, as heretofore, for rental of offices, buildings and instruments in Manila, Baguio and Antipolo. This sum had remained unchanged since 1901 in spite of the increased value of the property and instruments and improvements in the buildings, and it was still the same in 1941. Salaries were reduced during the depression and when the war broke out a complete classification of government employees had been completed and an increase of salaries was about to be made.

From 1916 to 1930 there was nothing of meteorological interest to record, but since Father Algue was identified so closely with the meteorological work his departure from the Observatory should be mentioned here. On July 17, 1921, he had celebrated his Golden

Jubilee in the Society of Jesus and naturally age was beginning to tell on him, and on September 14, 1924, he left Manila for the last time. After assisting at the Vatican Missionary Exposition in 1925 he went to Spain and his eysight began to fail. Other infirmities set in and he died at the Ebro Observatory, Tortosa, on May 27, 1930, at the age of seventy-four. Father Algue was born at Manresa on December 22, 1856, and entered the Society of Jesus on July 17, 1871. As the Society was under banishment from Spain at the time, he made his novitiate, juniorate and philosophy at Toulouse in France and then taught at Zaragoza for seven years. After his theological studies he devoted a year to mathematics and languages in Barcelona and then went to Georgetown University, as we have seen, and his career after that was identified with the Manila Observatory. Father Algue's talents and character may be estimated by the success with which he directed the Observatory over a period of twenty-seven years, including the delicate situation involved in the change of sovereignty from Spain to the United States. It may be said, briefly, that he won the respect and high esteem of Filipinos, Spaniards and Americans.

Father Miguel Selga succeeded Father Algue and became Director, officially, on January 1, 1926, and remained so until 1942. Father Saderra Masó became Assistant Director although he still continued his supervision of the seismic and magnetic work until 1928. About February, 1930, sickness began to interfere with the work of Father Coronas and he was off duty for a year before finally resigning on February 15, 1931. This was the close of a faithful career of twenty-four years of meteorological observations and typhoon warnings and to this persevering, diligent labor, behind the scenes as it were, without any interruption that could be called a vacation, may be attributed the enviable reputation for reliability which was enjoyed by the weather service of the Manila Observatory.

During the scholastic years 1930-31 and 1931-32 Father Leo G. Welch, then a Scholastic, was assigned

to the Observatory for private study. He then returned to the States, completed his theological studies, took a course in Meteorology at the Massachusetts Institute of Technology and returned to the Philippines, but the war broke out before he could get back into meteorological work.

Father Saderra Masó took up the meteorological post left vacant by the resignation of Father Coronas, but as this arrangement evidently could not be permanent, Father Depperman was designated to prepare for this work. He proceeded to the States on January 2, 1932, and not being satisfied with the methods then in vogue in the United States Weather Bureau, he went on to Norway to the Geophysical Institute in Bergen and the Meteorological Office in Oslo, to study the latest developments in theory and practice. He arrived back in Manila on November 3, 1932, and his presence was sorely needed because Father Saderra had been incapacitated by several slight strokes of paralysis in April and was forced to resign from the Observatory on June 16. This was the close of a meritorious service of thirty-seven years in the Observatory and during this career he had been identified with the work of the magnetic, seismic and meteorological sections. At times he had acted as Director, and in the course of installations and inspections he had entered nearly all the provinces of the Philippines.

On December 20, 1932, Father Depperman became Assistant Director and carried on the work of the Meteorological Division. This arrangement persisted for almost a year, until October 20, 1933, when Father Bernard F. Doucette became Chief of the Meteorological Division. He had worked in the Observatory as a Scholastic and before returning to Manila had taken a course in meteorology at the Massachusetts Institute of Technology.

During the year 1934 and the early part of 1935 two Lieutenants of the Royal Siamese Navy were detailed by their government to study meteorology in the Manila Observatory. They were Charas Bumbonkar

and Charoon Bunnag, and on leaving Manila they expressed their appreciation of the opportunity and of the hospitality accorded them.

Pilot balloon ascents to ascertain currents in the upper air were inaugurated in Manila in May, 1935, and this was an important advance in the service of the Bureau in view of the development of aviation. These observations, made twice daily, were later established in Cebu, Zamboanga and Aparri.

On May 1, 1936, a new weather map was introduced into the daily service which covered a greater section of the Far East than the old map, and also included topographic contour lines.

After becoming Assistant Director, Father Depperman devoted himself almost exclusively to meteorological research in which he achieved outstanding success. He applied the Norwegian ideas of frontology and air mass analysis to the Philippines with special reference to the genesis and paths of typhoons. This made the controlling factors of Philippine weather appear in a new light and in consistent relation to each other and constituted a distinct advance in the knowledge of meteorology of the tropical Orient. He published a progressive series of papers and was engaged in one of the most important when the war broke in December, 1941, and, unfortunately, this paper was completely lost in the destruction of Manila. His papers received most favorable comment and were carefully studied by the Pan-American Airways and the Air Forces of the Army and Navy.

In the course of his research he found a paper on the climate of the Philippines by Father Faura of the period of 1880. The visual observations and comments of Father Faura showed his keenness of observation and anticipated some of the Norwegian ideas by some forty years.

Congresses and Conferences

Representation of the Manila Observatory at Congresses and Conferences:

1885. Father Faura was made a Corresponding Member of the Meteorological Society of Hamburg.

1889. Fathers Faura and Algue attend the Meteorological Congress in Paris.

1893. Fathers Faura and Algue attend the Meteorological Congress which was held in Chicago in connection with the Columbia Exposition of that year. They went at the expense of the Spanish Government.

1900. Fathers Algue, Cirera and Saderra Masó attend the Meteorological Congress in Paris.

1905. Father Algue attends the Meteorological Congress at Innsbruck, Austria, as representative of Manila and Zikawei.

1919. November 3 to May 30, 1920, Father Saderra Masó was on leave of absence in Europe. He had planned to visit the leading observatories, but passport difficulties obliged him to restrict his visits to Spanish institutions.

1920. August 2. The First Pacific Science Congress in Honolulu. Father Saderra Masó was an official delegate from the Philippines.

1922. Father Algue visited the observatories of Hong Kong and Indo-China and the Indian Meteorological Office of India. He also represented the Jesuit Philippine Mission at the Third Centenary of the canonization of St. Francis Xavier, at Goa on March 12.

1923. The Second Pacific Science Congress. Australia. The Congress was held in Melbourne, August 13-22, and then in Sydney, August 23-September 3. Father Selga was an official delegate from the Philippines.

1926. The Third Pacific Science Congress, Tokyo, Japan. October 30-November 11. Father Selga was an official delegate from the Philippines.

1929. The Fourth Pacific Science Congress. Java. May 16-25. The Congress opened in Batavia, held sessions in Bandoeng, and closed in Soerbaya. Father Repetti was an official delegate from the Philippines.

1930. April 28-May 2. Hong Kong. Father Selga attended a Conference of the Directors of the Far East weather services and interested persons, to discuss uniformity of communications and signals.

1932. March 1-7. Manila. First Philippine Science Convention. Attended by members of the Observatory staff.

1933. February 14-18. Manila. Second Philippine Science Convention. Attended by members of the Observatory staff.

1933. June 1-14. Fifth Pacific Science Congress. Canada. In Victoria and Vancouver. Father Repetti was the only delegate from the Philippine Islands. A Standing Committee on Seismology was formed at this Congress and Father Repetti was invited to membership on it.

1935. February 26-March 2. Manila. Third Philippine Science Convention. Attended by members of the Observatory staff.

1935. September 6--13. Father Selga represented the Manila Observatory at the International Congress of Meteorological Directors in Warsaw, Poland. He left Manila on July 8 and returned on December 7. While in Rome he had a private audience with the Pope.

1936. September 6. Conference in the Manilla Observatory on the collection and interchange of weather reports from ships. This Conference was attended by Fathers Selga, Depperman and Doucette of the Observatory; Messrs. Clover, Harmantis and Mills of the Pan-American Airways; Major Bowie of the

San Francisco Office of the United States Weather Bureau; Lieutenant True, U. S. Navy, of Honolulu; and the U. S. Navy Communications Officers of the Los Baños Radio Station.

1937. Father Selga left Manila on January 4 for Hong Kong to attend a conference of representatives of the Far East Observatories. This Conference was recommended at the International Congress which had been held at Warsaw and lasted from the thirteenth to the twenty-first of January.

Representation At Expositions

1883. Universal Colonial Exposition at Amsterdam, Holland, which opened on May 1. The Spanish government paid the expenses of the Observatory exhibit, amounting to $1,775. A diploma, gold, silver and bronze medals were awarded.

1887. Philippine Exhibition in Madrid. A diploma of honor was awarded to the Observatory and a gold medal to Father Faura.

1888. Universal Exhibition in Barcelona. The same exhibit was shown here as at Madrid in the preceding year. A diploma, two gold medals and a silver medal were awarded.

1895. Regional Exposition in Manila. Exhibit of instruments, books and drawings by the Observatory.

1902. French Colonial Exposition at Hanoi, Indo-China, in November. The Observatory exhibited four maps, twelve books, four photographs, a typhoon barometer and two barocyclonometers.

1904. The St. Louis Centennial Exposition. The Philippine Section was one of the most striking features of the Exposition and the exhibit of the Manila Observatory was excep-

tionally good. It was given a building, 33 by 33 feet, in which a brick pier carried a Vicentini seismograph, one of the earliest seismographs to operate in the United States. There were also complete meteorological equipment; relief models of Taal and Mayon volcanoes; a relief map of Manila Bay; a relief map, 6 by 13 feet, of the Philippine Islands; various maps, tables, curves, etc. Outside of the building there was an immense relief map of the Philippines, 100 feet long and 65 wide, moulded in concrete, and surrounding this was a gallery from which the map could be viewed. Two high steel towers carrying meteorological instruments completed the exhibit. The awards made for this exhibit were a Grand Prize to the Philippine Weather Bureau as a model Meteorologico-Seismic Station of the First Order; Grand Prize to Father Algue for the Barocyclonometer and a Nephescope; Grand Prize to the Manila Observatory for the large relief map of the archipelago and accompanying maps; Gold Medal to Father Algue for an improved Microseismograph made under his direction by the mechanics of the Observatory; Gold Medal to Father Suarez for a seismic pendulum; Gold Medal to Father Algue for a collection of mounted specimens of Philippine woods; Gold Medal to Mr. Ramón Lacson (A.B., Ateneo de Manila; LL.B., Georgetown University) as Curator of the Observatory exhibit; and four silver medals, one to the Mechanician, one to the Artist, one to each of the Draftsmen of the Observatory.

1925. Father Algue assisted in preparing the Vatican Missionary Exposition in Rome. The Observatory sent a large table made of Philippine hard wood, which was used later for the

signing of the treaty between Italy and the Vatican.

1931. International Oversea Colonial Exposition in Paris. The Observatory displayed its publications as a part of the Philippine exhibit.

The National Research Council of The Philippines

On March 23, 1934, one hundred persons interested in science were inducted into office (ad interim) as charter members of a National Research Council, and Father Selga was one of this group. In April a meeting of the Council was held to establish definite organization. Father Selga took a prominent part in these proceedings in his capacity as a member of the Executive Board and Chairman of the Committee on the Constitution and By-Laws. In the organization of the divisions, Father Selga was elected Chairman of the Division of Mathematical and Physical Sciences and also Chairman of the Section of Meteorology in this division. Fathers Selga and Depperman were given membership in the section of Astronomy, Geodesy and Oceanography. Father Depperman, an associate member of the Council, was given membership in the section of Meteorology. At the meeting of the Executive Board in March, 1935, a section of Seismology was established in the Division of Mathematical and Physical Sciences and Father Repetti, who had been made an associate member of the Council, was appointed Chairman. Since Father Repetti was the only person in the Philippines engaged exclusively in seismic work, and since the section of Seismology was formed chiefly to correspond with the Pacific Science Association, the section, as a whole, was not very active. It instituted a system of postal card reports from public school teachers on perceptible earthquakes, and recommended a network of seismic stations in the Philippines.

In March, 1935, the Research Council sponsored an expedition of Father Selga of the Weather Bureau and Mr. Juan Teves of the Bureau of Science to Pasuquin, Ilocos Norte, Luzon. The purpose of the expedition was

to study *in situ* and collect the strange group of glassy rocks observed for the first time in Pasuquin in 1934. Father Selga undertook this mission because he had investigated the subject of meteorites in the Philippines and had a special interest in tectites. It was ascertained that the rocks in Pasuquin were not meteorites, but volcanic glass.

Gravity Measurements

The Manila Office of the United States Coast and Geodetic Survey installed a set of gravity pendulums in the astronomical building in August, 1921, and Fathers Selga and Comellas made a series of gravity measurements. A series of observations was also made at the observatory in Baguio, and these two determinations were the first of their kind in the Philippines.

During the winter of 1934-35 Father Pierre Lejay, Director of the Zikawei Observatory in Shanghai, made a trip to the Philippines, Netherlands East Indies and Indo-China on a French cruiser to make a gravity survey. Observations were made in the Manila Observatory and in Mirador Observatory in Baguio in the same spots in which they had been made in 1921. New observations were made at Binalonan in the province of Pangasinan, at the foot of the mountains, and at San Pablo, province of Laguna.

On January 27, 1938, Father Lejay returned, at the invitation of the National Research Council and the Manila Observatory, to make a complete survey of the Philippines. He made more than two hundred observations of the force of gravity in the islands of Luzon, Cuyo, Palawan, Culion, Panay, Negros, Cebu, Samar and Mindanao. He gave a public lecture on his work on June 3 and departed for Shanghai on June 6.

Bibliography

A complete bibliography of the Manila Observatory is far too extensive to be given here, and it has appeared as one of a series of Publications of the Manila

Observatory. Among the more important works of the Observatory we may mention, *Terrestrial Magnetism,* by Father Cirera; *Seismology in the Philippines,* by Father Saderra Masó; *Cyclones of the Far East,* by Father Algue; *Climate and Weather of the Philippines,* by Father Coronas; historical scientific papers by Father Selga; meteorological research papers of Father Depperman, (translated into Japanese by Prof. Ogasawara of the Imperial University in Taihoku, Formosa); determination of epicenters of Philippine earthquakes and a Catalogue of Philippine Earthquakes, 1589-1899, by Father Repetti. When the war commenced in December, 1941, Father Selga, assisted by Dr. Haughwort, an amateur meteorologist, was completing a Bibliography of Typhoons in two volumes, which was lost in the destruction of Manila.

The Observatory Comes To An End

When the war broke in December, 1941, the astronomical building housed the 19-inch equatorial telescope, the transit telescope with accessory chronographs and radio equipment, the accurate clocks, the two best seismographs, the shop and store rooms. In the east wing of the Ateneo de Manila, the second floor was occupied by the meteorological office and instruments, the offices of the Director, Assistant Director and Chiefs of Divisions, and the library of ten thousand volumes. On the ground floor of the central tower was the Seismic Museum, with instruments dating back to 1869; on the third and fourth floors were radio room, computers, meteorological cabinets, and on the roof several meteorological instruments. On the fourth floor of the east tower were more computers and the Dynes anemometer.

With the opening of hostilities the Observatory activity was somewhat restricted by security measures and when the Japanese entered the city on the night of January 3, 1942, all exterior work stopped. The Japanese had expected to take over the Observatory and were set back on their heels when they learned

that it was private property of the Society of Jesus and hence ecclesiastical property. Any unexpected situation left them floundering for a time and they always had to take precautions against losing face. After unsuccessful maneuvering to get the Jesuits out of the building they set up a meteorological office in the Engineering building of the University of the Philippines. When the puppet government was formed, a Filipino civil engineer was made Director of the Weather Bureau and two Filipino engineers were put in charge of seismology and astronomy, and the Filipino Chief Observer was left in charge of meteorology. The Fathers were allowed to remain in their offices for these were now also living quarters, owing to the crowded condition of the building resulting from an influx of refugees.

Later on the Japanese put pressure on Fathers Selga and Depperman to cooperate with them in meteorological work, but they avoided it by telling the Japanese that the weather service was so incomplete that reliable forecasts were impossible and the reputation of the Observatory could not be impaired by such inaccurate work. Nothing of any value was accomplished in the Observatory during the occupation except the opportunity for a few Filipinos to collect a small salary.

Conditions remained in this state until July, 1943, when the Japanese, having lost some of their respect for ecclesiastical property, took over the main building for use as a hospital. The Weather Bureau was crowded into the east tower and the Jesuit Fathers went to other lodgings. The writer was interned in the Los Baños Internment Camp and was brought back to the States by the U. S. Army without passing through Manila and hence had no personal experience of the destruction of Manila.

On February 9, 1945, American shells began to fall in the grounds of the Ateneo de Manila and the Observatory. About dusk, Father Trinidad, a Filipino Jesuit, saw the Japanese taking straw into the Observatory and shortly after the building went up in

flames and everything in it was completely ruined or destroyed. On Wednesday, the fourteenth, the shelling was exceptionally heavy and at three in the afternoon smoke was seen coming from the central tower of the main building. It was then merely a matter of a few hours for the entire structure, except the stone walls up to the second floor level, to be reduced to a heap of ashes; and a portion of these ashes represented all that was left of the ten thousand volume library and the remainder of the Manila Observatory, after almost exactly eighty years after its foundation. A grim testimonial to the work of the Greater East Asia Co-Prosperity Sphere.

FRUCTUS MINISTERII ASSISTENTIAE AMERICAE — 1947

California Province

Missions	18
Tridua	120
Sermons, etc.	7,969
Catechism explanations	4,888
Confessions	431,471
Communions in our churches	454,323
Adult converts	750
Visits to sick and prisons	5,028
Prepared for 1st communion	898
Baptisms	2,251
Marriages	721
Pupils in parish schools	2,805

	Closed Retreats	Retreatants
Sisters	73	2,427
Laymen	75	3,194
Clergy	5	224

Chicago Province

Missions	226
Novenas & tridua	121
One- or two-day retreats	332
Sermons, etc.	10,810
Catechism explanations	10,845
Confessions	685,892
Communions in our churches	919,133
Visits to sick and prisons	19,817
Adult converts	364
Prepared for 1st communion	867
Baptisms	1,478
Marriages	589
Pupils in parish schools	4,688

	Retreats	Retreatants
Diocesan priests	26	1,226
Clerics	8	280
Religious—men	17	741
Laymen	240	20,976
Religious—women	156	12,453
Laywomen	110	11,977

Patna Mission

	Retreats	Retreatants
Diocesan priests	1	18
Religious—men	1	18
Laymen	10	1,600
Religious—women	8	250

Laywomen	10	470
Grand total	587	50,009

Maryland Province

Missions	38
Tridua & novenas	140
One- or two-day retreats	70
Sermons, etc.	6,268
Catechism explanations	3,778
Confessions	432,579
Communions in our churches	549,988
Visits to sick and prisons	9,252
Adult converts	314
Prepared for 1st communion	770
Baptisms	1,411
Marriages	413
Pupils in parish schools	4,093

	Retreats	Retreatants
Diocesan priests	2	292
Clerics	1	196
Religious—men	5	372
Religious—women	116	6,577
Laymen	91	14,178
Laywomen	27	3,005
Total	242	24,610

Missouri Province

Missions	224
Tridua & novenas	274
One- or two-day retreats	160
Sermons, etc.	14,080
Catechism explanations	20,304
Confessions	895,951
Communions in our churches	1,752,253
Visits to sick and prisons	35,274
Adult converts	1,027
Prepared for 1st communion	2,534
Baptisms	5,210
Marriages	1,440
Pupils in parish schools	10,559

New England Province

Missions	310
One- or two-day retreats	403
Sermons, etc.	10,064
Catechism explanations	4,552
Adult converts	226
Prepared for 1st communion	303
Communions in our churches	480,800

Baptisms	547
Marriages	121
Pupils in parish schools	891

New Orleans Province

Missions	68
One- or two-day retreats	69
Sermons, etc.	9,983
Catechism explanations	11,227
Communions in our churches	1,049,043
Adult converts	599
Prepared for 1st communion	3,338
Baptisms	4,133
Marriages	1,086
Pupils in parish schools	7,602

Trincomalee Mission

Missions	4
One- or two-day retreats	11
Sermons, etc.	865
Catechism explanations	257
Communions in our churches	6,000
Adult converts	13
Prepared for 1st communion	4
Baptisms	166
Marriages	30
Pupils in parish schools	1,076

Province

	Retreats	Retreatants
Diocesan Clergy	12	400
Clerics	2	200
Religious—men	15	754
Laymen	119	3,406
Religious—women	94	4,431
Laywomen	85	9,296

Mission

	Retreats	Retreatants
Diocesan clergy	1	9
Religious—men	8	615
Religious—women	5	85
Grand total	341	19,196

New York Province

Missions	200
One- or two-day retreats	227
Sermons, etc.	13,158
Communions in our churches	794,673
Adult converts	302

Prepared for 1st communion	1,702
Baptisms	1,532
Marriages	562
Pupils in parish schools	2,699

	Retreats	Retreatants
Diocesan clergy	72	2,856
Seminarians	7	1,327
Religious—men	48	2,004
Religious—women	232	12,648
Laymen	248	26,012
Laywomen	220	23,223
Mixed groups	31	7,567
Grand total	858	75,647

Philippine Mission

One- or two-day retreats	20
Sermons, etc.	3,430
Communions in our churches	439,199
Adult converts	378
Prepared for 1st communion	6,534
Baptisms	18,472
Marriages	2,182
Pupils in parish schools	4,041

Oregon Province

Missions	11
Tridua & novenas	91
One- or two-day retreats	56
Sermons, etc.	5,917
Catechism explanations	10,776
Confessions	356,551
Communions in our churches	556,898
Visits to sick and prisons	16,043
Adult converts	592
Prepared for 1st communion	1,334
Baptisms	2,161
Marriages	570
Pupils in parish schools	4,482

Alaska Mission

One- or two-day retreats	4
Sermons, etc.	2,345
Catechism explanations	6,541
Confessions and communions	146,643
Adult converts	57
Prepared for 1st communion	521
Baptisms	532
Marriages	138
Pupils in parish schools	814

VARIA

The American Assistancy

NEW YORK PROVINCE

Fordham—Echoes of Catholic Press Month. The establishment of the Joseph Medill Patterson Chair of Journalism at Fordham university in New York was announced recently.

The Very Rev. Robert I. Gannon, president, when speaking of the chair, made possible by the generosity of the late publisher of the *New York Daily News*, said: "We hope to announce later on the appointment to this chair of a distinguished Catholic journalist. We have long recognized the importance of training young men in both the techniques and ethical principles of the various fields of communication. We not only must teach our students how to live right and think right, but we must train them how to communicate what they have learned to others." The new chair will function as part of the Department of Communication Arts.

From Other Countries

SPAIN

The Church—The turbulence that shook Spain in recent years has left profound and rather tragic traces in the religious life of the nation. While it is perfectly true that the Church is no longer the object of persecution, but rather the opposite, nevertheless the fact remains that it would be foolish and even dangerous to look at the situation through rose-colored glasses and rest back, content and satisfied in the belief that Spain is a strongly Catholic nation, fervent and dedi-

cated with single-minded intensity to the glory of God and the success of His Church.

Quite the contrary. Our Fathers, engaged in popular mission work, are not so sanguine. The people, they explain, are spiritually cold. In a parish whose population totals eleven thousand, and whose pastor is reverenced by all who know him as a saintly and zealous man, there are five hundred communicants. Another, whose population is fifteen thousand, has less communicants. A third boasts a thousand who approach the sacraments regularly, and the consoling number of thirty-five hundred went to confession during a mission. But that is only a part of it: the other twenty-five thousand did not. One missionary rectified three hundred marriages during a workman's mission. There is a vast ignorance of religious things among the lower classes, and a chilling indifference with regard to the sacraments, especially among the men. Many regions are infested with the doctrines of Moscow, despite reports to the contrary. Our Fathers are waging fierce war against all this, especially through popular missions, and the civil authorities help them as best they can. But it is slow and heart-breaking work.

In view of that, it is pleasant to note that vocations to the Society have been steadily increasing during the last seven years.

Loyola—On July 31, 1948, there will be a celebration in Loyola, not in the usual sense, but rather in a very practical vein. It will be the fourth centenary of the approbation of the Spiritual Exercises, and there will be a Convention of Fathers who specialize in that line. There will be discussions and suggestions and resolutions, on things like the organization of groups to give the Exercises in the Spanish Provinces, the formation of good directors, how to run retreat houses, and Associations of Former Retreatants.

FRANCE

Fr. Bourgeois—This heading is not quite accurate. But it goes because it concerns a Frenchman. Sometime ago, an item appeared in these pages concerning the Jesuits in the Eastern Rites, and as a result, the following letter arrived from Fr. Charles Bourgeois.

"I was very pleased to see that you have mentioned me as the initiator of the Oriental Rites in the Society.

I was called by the V. R. F. Ledochowsky in December, 1923, to Rome, to begin a Mission of Oriental Rites in East Poland at the request of the Polish Bishop of Liedke for the "ex-Uniates" of Podlechia, who wanted to come back to the Church. God knows what and how many difficulties I had to meet in that field, and not only from the part of the Orthodox. I remained there 2 years, and we had already some 10,000 new Uniates.

In 1927 I went to Czechoslovakia, where I worked in the eastern section of the country until 1931. In 1932 I was called to Esthonia, where I worked to contact the Orthodox of that country. There I had to meet the Soviet occupation, and from July, 1941, the German occupation, during which I was imprisioned for two years as a spy of the Vatican, and released by the Reds! I had the Soviet occupation number 2, and could go to Moscow, where I was with Fr. Braun, (Assumpt.) 'til April, 1946, when Fr. Braun was replaced. I recommend to you the Catholics of these countries, who are under a terrible yoke.

Now I am giving a series of lectures in England to give an account of what I saw in Esthonia and Moscow.

Please don't forget the poor Esthonians, now sent to all parts of Siberia, and who had so strong a hope in your support."

There is a legend carved over the great Post Office Building in New York, boasting that neither rain nor snow nor heat nor gloom of night can stop these couriers in the completion of their appointed rounds. Compared to men like Fr. Bourgeois, one cannot help thinking that the postmen are rank amateurs.

GERMANY

Pope's Letter

TO OUR BELOVED SON, HENRY KLEIN, S.J., HEADMASTER OF THE SECONDARY SCHOOL FOR CATHOLIC BOYS IN BERLIN

It is not without satisfaction that We have learned from your report, how your Order, soon after the end of the war, has been courageous enough to reopen the Secondary School for Catholic boys in Berlin, which already before the war you had had to close down, forced by a government hostile to the blessed work, its entire buildings having been destroyed later on in the course of the air-war.

As Apostolic Nuncio for Germany in Berlin, We were rather interested in personally fostering the foundation of this Catholic school there. It was to the holy doctor of the Church, Saint Peter Canisius, Germany's second apostle, that we commended it and We took no little trouble to safeguard its existence in days of peril. If that school had a very special task in its prime, being the only Catholic high school for the male youth of a city numbering 5,000,000 inhabitants, its work has still grown in importance now that it has come into its second period of existence.

By the tremendous overthrow which the end and the consequences of the war have brought to Eastern Germany, this new situation has been caused: In an area, the population of which has suddenly increased by several millions of Catholics, your school is the only one that has taken over the important task of educating German youth in the Christian faith and on Catholic principles. Hence, the plan was rather obvious—and We encourage it—beyond the mere educational activity of a school, to make your institution a spiritual centre for philosophical controversy and religious formation.

We know how much confidence in the Divine Providence will be necessary to carry out, under the present difficulties, the work that has been entrusted to you, considering that you are labouring within an endless field of ruins and among a population reduced to utter poverty. We are also aware that in order to secure its financial soundness you will have to depend on the assistance of magnanimous benefactors. All the more We admire your courage which We cannot but stimulate. In the same manner, We would give Our warm approval to all those who are both capable and willing to contribute to the aid of your school.

Out of Our Paternal love and as a token of Our hopes and

wishes, as well as of the kind guidance of the Divine Providence, which may inspire your new staff, We grant the Papal blessing to you, to your fellow-teachers, to your pupils and their parents, and especially to all the benefactors of your work.

At the Vatican, October 14, 1946.
Pius Pp. XII

The above translation of a letter from His Holiness speaks for itself. As a sketchy background for it, it might be well to note that while before the war the school was very large, it is now sheltered in buildings partially destroyed by bombing, lacking textbooks, and is, in the words of one of the lawyers attached to OMI, "in a desperate situation." The children suffer from lack of food and decent clothing. An observer is amazed that they find the courage to continue their Catholic education.

JAPAN

Boys' Town—The Fathers of the University of Tokyo are apparently men who look on wide horizions. In the Prefecture of Yamanshi, there is a fertile, if mountainous region, on which they cast their eye. Together with the Trappists of Hokkaide, and with the enthusiastic backing of a Japanese Magistrate in Kofu, they recently acquired a large tract of land there. The purpose of it is to establish a Boys' Town, patterned after the one fashioned by Msgr. Flanagan in the United States. But they are not going at things without a good deal of preparation. For one thing, Msgr. Flanagan himself was recently in Tokyo, and it is with his advice and experience that they are undertaking the venture.

CHINA

Eclipse—Every so often groups of scientific men go treking off into the hinterlands of some country or other in search of the one spot from which to observe a total solar eclipse. This year it will happen in China.

So Fr. Francis Heyden, of Georgetown finds himself in an unnamed locality near Wu-K'ang, about 35 miles from Hangchow, with his aides and equipment. Last year it was in Brazil.

Shanghai—"The Medal of Victory" has been awarded to two of our fathers in Shanghai. It seems that Fr. Germain and Fr. Gaultier took "scientific treasures"—a term that is vague enough to cover almost anything, and yet limited enough to be intriguing—and saved them from the Japanese by the ingenious process of hiding them in the University cellar.

MISCELLANEOUS

Statistics—It is very difficult to compile accurate and up-to-date figures on Jesuits. For one thing, they are so scattered and involved in so many fields. For another, it is almost impossible to get possession, even temporarily, of all the Province Catalogues for one year. So we were delighted when the following sets of figures hove into sight recently.

"Buena Prensa" in Mexico, is a publishing organization conducted by our Fathers there. During 1947, it managed to issue the following: 3,269,581 magazines of one type or another; 15,353,882 flyleafs; 706,700 books and pamphlets; and 832,000 miscellaneous items, bringing the grand total to 20,162,163 items printed. A sizeable contribution to Mexican letters.

Of the 4,040 Jesuits in the Missions, 664 are Brothers. It seems that there are only two Missions without them: British Guiana and the Negro Missions in the United States. One other, that among the Japanese in Brazil, has no foreign Brothers, all five being Japanese. Breakdown of the salient figures is as follows:

India	100	native	68	foreign
China	64	"	78	"
Java	20	"	7	"
Phillipines	20	"	9	"
Near East	32	"	19	"

Madagascar	20	"	21	"
Japan	3	"	9	"

A third group of figures comes from Canada, but covers the world for 1946. In January of that year, Jesuits the world over numbered 28,062, of whom 14,023 were Fathers, 8,933 Scholastics, and 5,106 Coadjutor Brothers.

Among them, 4,000 were engaged in educational works: in 510 institutions of higher and secondary learning, and 31 Colleges and Universities. The students taugh by all these were about 280,000. Furthermore, they directed 54 Observatories and Scientific Laboratories, of which 32 were in America, 11 in Europe, 5 in Asia, 5 in Oceania, and 1 in Africa.

Taking the two groups together, we find 8,040 Jesuits in Education and Missions. And there is a bit of natural arithmetic. It would be interesting to get the figures on the activities of the remaining 20,000.

COMMUNISM

Communists and their activities are much in the headlines these days. In this connection there are four interesting items that have recently caught the editorial eye. Little things, in the news, buried under longer items about other things. Fr. Peter Meskalla, for instance, in Albania, a country forgotten, or overlooked, lost in the shadow of Yugoslavia, but as bitterly communistic. Fr. Maskella has been condemned to 15 years of forced labor for anti-communistic activity.

In China, the situation is better known, or at least, more publicized. There is a full-scale persecution of Catholics in the Red areas. Msgr. Szarvas, a Hungarian Jesuit who is also the Prefect Apostolic of Taming, has been tortured. Msgr. Brellinger, originally from Austria, has been put in jail with eight other Jesuits in Kinghsien. Two French and two Chinese Fathers have been languishing in the Haichaw prison for over a year.

The red miasma reaching out of Russia and crawling over the world inevitably must swirl around the

work of the Jesuits. In Sienhsien, China, the Fathers are virtually prisoners in their recreation room. (Recently, their mission was fined 500,000,000,000 Chinese Dollars). In Roumania and Hungary the emmisaries of the secret police appear from time to time and arrest the Fathers whose activities displease them most. In eight countries the Messenger of the Sacred Heart has been suppressed by the Reds.

There is, however, another side to the picture. Missions and schools, looking forward to the day when things are better, have been set and are functioning successfully, preparing strong Catholics for their reentry into the world behind the Iron Curtain. In Shanghai Fr. Wilcock has a school with 104 students. And the Society has Russian Schools in Constantinople, Namur, Paris, Meudon, and Louvain.

The third item is more pleasant. It concerns Fr. Michel Riquet, who first addressed a large audience in Paris three years ago, dressed in the faded striped uniform he had worn in Dachau, where he had been sent for helping American and British fliers escape from France. His sermon was so successful that he was made preacher at the Cathedral of Notre Dame. The connection with Communism is this: Father Riquet is so popular a preacher that even Maurice Thorez and Jaques Duclos, the bigwigs of French Communism, come to hear him.

The remaining item is one of those infuriatingly incomplete affairs that crop up every so often in publications, and are circulated, deliberately or otherwise, to arouse interest and curiosity without satisfying either. We understand that there is a magazine in New York which makes it a practice of running affairs like this under the title of "The Most Fascinating Story of the Week." Probably, this would not make the grade. To begin with, it happens to be in Italian. The headline reads: "Gesuiti comunisti." That is something like calling fire watery, or referring to a square as somewhat circular, so naturally, it catches the eye.

Then it goes on to say that an Austrian dramatist has written a play about the Jesuits.

Now plays about Jesuits are not quite as scarce as a blue moon, though some of them are about as credible. But this one happens to be about the Reduction in Paraguay, which some people naively believe were experiments in communism, thus displaying a certain amount of obscurity about either or both. Then it stops, leaving the imagination to run riot.

Perhaps it is just as well. If the writer had stated that the play dealt with the end of the Reductions, there would only be the imaginary spectacle of the Fathers packing up their meager belongings, and their snuff—apparently everyone took it, since Brabo lists several pounds of it among the possessions of every man in that melancholy procession of exiles — and marching off in obedience to the Royal Edict. As it is, however, the imagination can dwell lovingly on the figure of young Fr. Martin Xavier Artazu, kinsman of the great St. Francis, literally starving to death at the age of 27. Or on Father Ruiz de Montoya, leading his thousands of charges through the steaming jungles and down the terrible Salto del Paranâ, where the mist hangs over the falls for miles, so thickly that it is like a heavy rain, suspended in the air, making countless rainbows, and chilling out all life except the lush and frightful vegetation of tropical swamps, while the endless roar of the waters pound on the ear like an unending blow, a physical shock against which men must struggle as against a strong wind. Or again maybe the hero is that wonderful naturalist, who wrote so learnedly about the strange animal called "ocoronne." Who knows? Maybe the curtain will rise on the lush greenery of a tropical forest, and there under the lights, to the sound of strange and mysterious melodies will stalk the mighty hunter, to spy under a brush the dreadful beast, like a striped wolf. Maybe the audiences will be treated to the sight of watching the hunter fall, as if dead, and beholding the "ocoronne" sniff around him, and go fetch a tiger to share his

meal. Maybe the jangled nerves of Europe will relax, watching the Indian climb a tree and wait for the inevitable: the look of surprise on the animal's face at reaching the spot and not finding the dinner, and the hurried and embarrassed apology made by the "ocoronne" to the tiger. Maybe, somehow, the Austrian dramatist has caught the thing that made Father Gardiel shed tears on the paper on which he was writing his "Breve Relacion" remembering the way the savage Indians had changed, and how they had come like children to the Lord, with songs and processions, dances and parades, living so purely that from year to year no single mortal sin was committed in the vast regions of Jesuit Empire. Surely there is room there for a stark and terrible tragedy of human folly, envy and greed. Surely there is material there for a gripping spectacle of terrible power, in the raising up of unnumbered savages to the dignity of a prosperous and happy people, and the petty human passions that gnawed at the foundations of the mighty structure which took so long to rear, until the whole thing toppled and crashed to earth, leaving only the ruins of vast churches in the trackless forests, and the memory of a vanished Arcadia.

Books of Interest to Ours

Priest-Workman in Germany. *By Henri Perrin,* S.J. (French Province). Translated by Rosemary Sheed. Sheed and Ward, 1947.

"You are a lucky dog," said Pere Charmot to the author shortly before his departure for Germany. "It would be pretty rotten if, when so many are called to give their lives, there were no Jesuits in the fight." What makes Pere Perrin's diary so significant for all Jesuits is that it is inspiring evidence that the sons of Ignatius are very much in the fight to win back the masses to the Church. Ardently, yet simply, without rhetoric, he tells the day-by-day-story of his unique apostolate among the conscripted French workers in wartime Germany. His ability to adapt himself to his surroundings, to find God in all things, his humble charity for his fellow-workers and fellow-prisoners, his appreciation of every human value, all reveal the soul of a thirty-year old Jesuit priest who is filled with the spirit of the Society.

The details of his narrative are so many hammer-blows at at conventionality. He picks up cigarette-butts for his fellow-prisoners; gathers moisture from the leaves for the celebration of Mass in the midst of the woods; absolves his Jocist companions walking along the roads of Germany; bathes and de-louses a beaten Polish prisoner on Christmas day; sings hymns with his beloved Rovers in a Leipzig restaurant.

Yet it is in his reflections on all these incidents that the power of the book really lies. He is poignantly aware that the worker, even though baptized, has been progressively dechristianized, and that the merely respectable life of the average Catholic frequently hinders rather than helps conversion. He is equally conscious, however, that within the Church today a divine ardour, nourished by newly discovered dogmatic and liturgical sources, is preparing a new and glorious Christian order. So he can be critical without being bitter, and his indictment of a luke-warm Catholicism has in it nothing of rebellious or disillusioned 'radicalism.' His concluding challenge is for a priesthood and laity that is alive to its apostolic mission: "All this calls for men who can get out of themselves, who will cease walking by lonely paths, and who will come to the high roads where men of all nations pass by. . . This calls for them to be amongst pagans, and really become theirs as Christ became ours, giving up their life, their time, their resources, their activity, for those who haven't yet heard the 'good tidings.'"

T. E. Clarke, S.J.

A History of Boston College. *By David R. Dunigan, S.J.* (New England Province) The Bruce Publishing Company, 1947.

It is a truism to say that not sufficient work has been done in recording and in evaluating the contribution of American Catholic colleges to their Church and to the nation. What part the colleges have played in reducing religious prejudice, how much they have enriched secular culture with Christian vision, their role in preserving and in spreading their religion are areas of service to which it is fitting that attention be given.

Father Dunigan, in this first book-length history of Boston College, illumines all these facts. His research has been thorough and objective, and his style is clear and vivid. In his record of the evolution of the college, he presents clearly the background for the College's present day activities. His book realizes his hope and will be "of general interest and inspiration to faculty, students, alumni, and friends of the college."

For Jesuits there is special interest in his study of the deeds of men like McElroy, Fitzpatrick, Bapst, Fulton, Brosnahan, Gasson, and Devlin. Their story of perserverance and faith is an inspiring one. The accomplishments of these men, added to the fact that Boston College is so important a part of the history of the Jesuits on the Eastern seaboard, makes Jesuit interest in this book definitely transcend the Boston area.

However, because Father Dunigan wisely determined to study Boston College in its relation to the Catholics of Boston, it is impossible to read this book without noticing how peculiarly Boston College is Boston's College. Irish and German immigrants contributed beyond their means to found and support it; the Bishops of Boston invited the Jesuits to establish the college and have loyally assisted their work; its alumni as laymen have made great contributions to the civic and professional needs of Boston and as priests have served in large numbers in her dioceses.

Father Dunigan's work is the second in the new *Catholic Education Series*, in which the first was *The Nature of the Liberal Arts* by Father John Wise. Its special significance lies in chronicling how the Catholics in the Boston area moved from their underprivileged status to a position which all must recognize as intellectually and culturally significant.

N. J. Sullivan, S.J.